

The
**CHRISTIAN
CENTURY**

A Journal of Religion

THE STRUGGLE TO BREAK
DENOMINATIONAL
SHACKLES

By Joseph Ernest McAfee

The Method of the New Preaching
Alice Meynell: Poet of the Eternal
Our Rusty Political Machinery
The Renaissance in China

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Begin the New Year with New Hymnals!

Your Congregational Worship Will Be Revitalized

NIAGARA L. M.

RICHARD WATSON GILDER, 1903

ROBERT JACKSON, (1940—)

1. God of the strong, God of the weak, Lord of all
2. In suf-fring thou hast made us one, In might-y
3. Teach us, great Teach-er of man-kind, The sac-ri-
4. Teach thou, and we shall know in-deed The truth di-

lands and our own land, Light of all souls, from thee we
bur-dens one are we; Teach us that low-liest du-ty
fice that brings thy balm: The love, the work that bless and
vine that mak-eth free; And know-ing, we may sow the

seek Light of thy light, strength from thy hand.
done Is high-est serv-ice un-to thee.
bind; Teach us thy maj-es-ty, thy calm.
seed That blos-soms through e-ter-ni-ty. A-men.

The above hymn is selected from the matchless collection,

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett,

Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

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Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymnal: large notes, bold legible words, and *all the stanzas inside the staves.*

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

An Editorial by a Reader To the Editors:

IF Life is a journey—as the poets are pleased to think—it is well to have it broken into convenient stages. There are thus friendly Inns set up along the road which halt and entertain us. At the Inn of Day's-End we put up for the night. Master Sleep there attends us and, for the most part, dismisses us of a morning much restored through his care. At the Inn of Week's-End Mistress Stop-a-Day offers us a variety of entertainment. It has long been the habit of travellers to use this Inn for the refreshment of their souls, but many, through choice or necessity, pass it by altogether. Month's-End Inn is much used for the paying of bills and the like. The Host is Mister Please-Remit—a trying fellow but useful for all that.

The Inn of Year's-End is an important posting station and, with others like it, serves to calculate the progress of travellers. The Host is Mr. Count-the-Years, a man of grave mien with whom many, and especially those who have met him often, do not like to deal. But he is attended by My Ladies Memory and Hope who greatly soften his hard ways. My Lady Memory commonly calls up one Gratitude who will warm a traveller's heart rarely, while Lady Hope waits upon those setting out upon the next stage with a light which makes their road more easy.

There is always amongst those who put up at the Inn of Year's-End—though one may lodge there also for a night—a great business of mutual congratulation upon so much of the journey safely done and much well-wishing of good fortune for those setting out again. And in this all friendly travellers rejoice and heartily take part.

We, then, who have come to Year's-End along with you and who have profited greatly by receiving from you—with such regularity as the Post has been able to manage—

good news about the enterprises of our fellow travellers, along with many profitable suggestions as to the brave conduct of our journey, and comforting assurances of its happy issue, hasten to join in this good and ancient custom and wish you God-speed and prosperous going as you set out of a New Year's morning. And though any one of us may often and naturally enough be somewhat cast down as he considers the length of the way to the Land-of-Better-Things and his slow progress thereto, yet because you have assured us of the wealth of comradeship in which we journey and have held before us high and reasonable hopes, we take our way again, persuaded that, if we continue steadfast, there will at last dawn upon us a century that is Christian indeed.

GAUIS GLENN ATKINS.

Unspeakable Suffering Reaches Climax Now

CABLEGRAMS from the near east areas bring dire warnings of impending tragedies. A number of wireless stations sent out calls for relief recently which have been caught by ships of our navy and sent on to the United States. President Harding has been so moved by these reports that he has made a second and a special appeal in which he says: "The need as revealed in the latest cable reports far exceeds all previous calculations and the response to date has been altogether inadequate." Thousands of women and little children are sleeping on the ground with inadequate clothing and without blankets. As might be expected, disease is raging. Typhus has appeared in the concentration camps and threatens to spread. The Near East Relief has established an orphanage at Nazareth where five thousand orphans have been transferred. These made a five hundred mile journey from Harpoot into Syria. The refugees from Asia Minor are almost all

women and little children. The situation is all the worse for lack of the natural protectors of the little families. The fact that Christmas day has passed does not make it too late for American families to respond to the appeal to take on unseen guests at their tables by making an offering to Near East Relief in addition to any offerings that have been made. With the vastly increased responsibility of this great relief organization, millions of additional money are necessary. The gold of the world is in America. It is inevitable that those who are in distress will turn to us for aid. So far as human eye can see, unless the money the Near East Relief asks for is immediately forthcoming, the loss of life this winter will constitute one of the major tragedies of all human history. The Armenian nation is gone, but Armenian human beings cry out for the elemental help which if we refuse robs us of any title at all to be called Christians.

The Zero Point in Prayers for Peace

A CABLEGRAM says that in England the recent manifesto of Dr. Jowett, in which he calls upon the churches to present themselves before God in a sacramental vow and prayer on behalf of world-wide peace, has been received with sufficient seriousness to incorporate it in the services of the Sunday before Christmas. The archbishops of Canterbury and York, representing the church of England joined with leading free churchmen in suggesting a prayer to be offered on that Sunday. As a measure of the quality of the peace sentiment which has been historically associated with Christianity this prayer is an interesting exhibit. We ask our readers to look below the rhythm and cadence of its phrasing to the ideas, if there are any, which it embodies: "O God, our Father, who at this time didst send thy son to be the saviour of all men and the prince of peace, look, we pray thee, in mercy upon the nations of the world and prosper all counsels which make for righteousness and peace. Forgive what thou hast seen in us of selfishness and pride. Remove far from us the tempers which provoke the spirit of strife, and grant us such a measure of the gentleness and patience of thy son that we may live peaceably with all men and be by thy blessing the makers of peace, through the same Jesus Christ, our Lord. Amen." In a mood of candor as far removed from irreverence as if we had ourselves just risen from an act of devotion, we say that that is as near the zero point in praying for peace as one can get. It is a nice, ladylike, innocuous prayer, of the same sort as that which churchianity has mumbled or sung for centuries, which Almighty God never has answered and never will answer, because he simply will not hear it. It lacks the faintest hint of the two requisites of a Christian prayer for peace—repentance for the sin of war and commitment to a distinctively Christian principle for the abolition of war. The fact is that the Christian church has no convictions on the peace question. It has no message, no solving word to speak on the way to abolish war. More than all, it has no sorrow of conscience as to its own part in past wars. The church simply is not interested in peace. Its

interests are in other things—the salvation of individuals, the preservation of a system of doctrine, the aggrandizing of its multitudinous denominational units, the pushing out of its boundaries through missionary activity. But the church has never been trained to think of itself as possessing the secret of brotherhood in the secular order, and being responsible for such a reconstruction of that order as will make war as disreputable as duelling or murder. How can a ritual of common prayer for peace be formulated when there is no common conviction?

Come, Let Us Build!

GR^{EAT} preachers have always been passionately certain that they had the message that would save the world. Paul was continually saying: "Woe is me if I preach not the gospel!" All too often modern preachers have felt no such compulsion. They have not been convinced that the world without their message would perish. Fosdick in his recent book, "Christianity and Progress," arraigns the pulpit for its lack of conviction in these terms: "One wonders why preachers do not feel this more and so recover their consciousness of an indispensable mission. One wonders that the churches can be so timid and dull and negative, that our sermons can be so pallid and inconsequential. One wonders why in the pulpit we have so many flutes and so few trumpets. For here is a world with the accumulating energies of the new science in its hands, living in the purloins of hell because it cannot gain spiritual mastery over the power in which it glories. Here is a world which must build its civilization on spiritual bases or else collapse into abysmal ruin and which cannot achieve the task though all the motives of self-preservation cry out to have it done, because men lack the very elements of faith and character which it is the business of religion to supply." Surely religion has a wonderful new apologetic for our day. The gospel is the same through all the centuries, but human need varies continually. The preacher who gets a clear view of the causes which in any age lead to racial disintegration and decay, and who sees the remedy in the application of the gospel, has a message which will make him welcome on any platform. The pulpit of today is emerging from an era of negation. The old theological debris had to be cleared away. It takes more than a negation, however, to make an acceptable teacher of religion. Our age awaits the era of the architect. The temple of God must be built in men's hearts.

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of which reads thus: "By the decree of God for the manifestation of his glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death; for these angels and men thus predestined and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot either be increased or diminished." If the Philadelphia presbytery insists upon Dr. Fosdick preaching literally the virgin birth because the Westminster confession teaches it, it should insist equally upon Dr. Macartney preaching the foreordination doctrine contained in the above quotation. And though we have not the slightest hint outside the present controversy as to Dr. Macartney's theological position, we venture the guess that he not only does not believe this part of the creed, but vigorously repudiates it. The aspect of the procedure which is most difficult to forecast is whether Dr. Fosdick will personally have a chance to meet his opponents. He is not a Presbyterian, but a Baptist. Technically it is not he but First church that will be tried. Dr. Fosdick will no doubt have a strong inward feeling that he ought to resign the pulpit rather than allow the church to be subjected to embarrassment. Against this inward prompting all considerations of enlightenment and progress in Presbyterianism and in the Christian world would register a decisive no if it was thought there was serious danger that he might act upon it. After all it is neither Dr. Fosdick who is on trial, nor First church, but the Presbyterian church itself. And all Christendom will benefit by the disclosure of the sort of church the Presbyterian church is.

The Friendship of the Two Americas

PEACE-BUILDERS must be at their task early and late to keep up with the junkers and the commercialized interests which sow the seed of international hatred. The peace of Europe seems now the question of major import, but through the centuries it will be seen to be equally important that the two Americas, north and south, should come into a mutual understanding. The fifth Pan-American conference will be held in Chile next spring. At that conference one cannot but hope that the real problems involved in American unity will be discussed, for previous conferences have been polite efforts in cultivating a large acquaintance. Even Mr. Hughes' present Central American conference finds it difficult to undertake a discussion of concrete problems in a spirit of candor. A number of recent events augur well for the peace of the two continents. Chile and Peru are about to settle their differences due in part to the helpful friendship of North America. The visit of the secretary of state of the United States to Brazil was a happy event. The United States has withdrawn her troops from San Domingo, which removes one of the difficult questions from further consideration. That the South Americans have a more friendly view of us is seen in the coming of thousands of Latin-American students to this country. The rapid transportation between New York and Brazil on the east coast, and between New York and Valparaiso through the canal and down the west

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coast, help to unite North and South American countries in common economic interests. The oil interests in this country as well as other commercial interests try to keep up hatred and hostility toward Mexico. Without the friendship and confidence of Mexico this country cannot hope to have the good-will of the southern republics. These are days when every sermon on world peace should lay sure foundations in public feeling and opinion for the future peace of the American republics.

The Renaissance in China

THERE is now an intellectual renaissance in China. This will be a matter of indifference to any who retain the comfortable illusion that nothing of any importance to the human race happens outside of Europe and America, and that the history of the world has only room for the east in footnotes. To the others who have awakened to the real situation, a Chinese renaissance may well seem as important for the present age as the renaissance of learning was for the sixteenth century. Canon Barnett on his death-bed implored his friends to remember and to make known that the future of the human race depended on the way in which Christianity was presented to China. That was the last prophetic vision of one whose life had been rich in visions. To him it was clear that upon the spiritual direction of China more depended than the destiny of China, or of the east. Every new movement in the drama of the world confirms the judgment of that dying seer.

Those who left China in 1918 and returned in 1921 found that a revolution had taken place in the intellectual life of Young China. If the revolution had been spread over many years it would have appeared to be rapid; but in three years there had been a rebirth of the Chinese mind. The classical tradition had been broken; the authority of the beautiful and strangely dignified intellectual inheritance of China had been abandoned. The very language was changed. The classical language, fixed and static, had given place to *pai hua*, a new plastic speech, in which youth was pouring out its new hopes and dreams. It was like the change when Latin was replaced by the vernacular tongues in Europe; and the new speech was but one sign of a new intellectual outlook. Young China was set upon the task of building from the very foundation its own modern civilization. The past must not lay its dead hand upon the living. For many years China had been in contact with the west. But the influence of Europe, and even of America, had been more or less superficial. Now China has begun to study fearlessly the fabric of European civilization with an open mind. Youth in that land, as everywhere, has the disciple-heart and is seeking for a master. It is bringing all its rare gifts into the human scene; and it is asking, Who will show us any good?

Teachers have been invited from the west by Young China to give it guidance. One of them, Mr. Bertrand Russell, has told in "The Problem of China" the counsel which he left with the students of the east. Without any question he and others in sympathy with him have had a

widespread influence. This fact must be remembered when his book is read. Mr. Russell is frankly hostile to religion; in China he found a race more favorably disposed to his own wisdom than any other; there was a race traditionally not greatly concerned with religion; and yet with a fine ethical sense; a race, moreover, pacifist in its disposition, and untroubled by the mechanistic ways of western moralists. Upon such a ground it might be possible to build a civilization, set free from the curses which have ruined the west—a civilization reared on the sure basis of a scientific interpretation of the universe and human life without any of the illusions of religion. Without question a large number of Chinese students and leaders of power amongst them have discarded religion; they declare that it may be comforting and peaceful but it has one unfortunate disadvantage—it is not true. It is difficult to discover the relative importance of these students. At the Peking conference in April there was a striking revelation of the power and enthusiasm of the Christian students. But it would be a serious miscalculation to ignore the "new thought" students or to lose sight of their powerful intellectual leaders. The student Christians in China would be the first to admit the strength of their foes.

In "The Problem of China" there is an estimate of this intellectual arena by one of the foremost thinkers in England. If he retains still in his style some traces of the brilliant undergraduate he is not to be dismissed for that reason. When the reader is told, for example, that the chief difference between west and east in morality is that the western having more energy can commit more crimes *per diem*, or when the times of Jenghiz Khan are likened to the present day, "except that his methods of causing death were more merciful than those that have been employed since the armistice," the reader may be tempted to read no more.

But there is much that ought to be read. Mr. Russell very quickly came to understand certain phases of Chinese character; and he is as generous to the east as he is scornful of the west. He loves the cheerfulness of the Chinese, their capacity for happiness, their courtesy, their respect for learning, and many other qualities. But he criticizes strongly their faith in the efficacy of moral forces. They should look to the west for scientific method, but not trouble about its ethics, which are no better than their own. With a good deal of hesitation about the future he cherishes the hope that Young China may escape from the "blessings" which are being pressed upon it by western benefactors, more especially by Americans. Much of the education, he declares, provided by them is admirable; but it will be better for the Chinese to direct their own educational system. He declares

"It is science that makes the difference between our intellectual outlook and that of the Chinese intelligentsia. The Chinese, even the most modern, look to the white nations, especially America, for moral maxims to replace those of Confucius. They have not yet grasped that men's morals in the mass are the same everywhere; they do as much harm as they dare, and as much good as they must. . . . What we have to teach the Chinese is not morals, or ethical maxims about governments, but science and technical skill. The real problem for the Chinese intellectuals is to acquire western knowledge without acquiring the mechanistic outlook."

Here the issue becomes plainer. If Young China is only seeking maxims or a theory of ethics, then Mr. Russell is right; but what if some of its members are seeking moral power and the spiritual satisfaction without which man has never been able to live? Young China is right to reject any ethical system with a mechanistic outlook; but it will not imagine that the fussy busybodies who are always forcing their own panaceas upon others are really representative of Christianity. That religion by its very definition can have no mechanistic outlook. It has its mistaken and foolish interpreters, and of these China has had more than its share; but the heart of China seeking for moral power and the spiritual interpretation of the universe which alone can give that power, will not be satisfied to build a new civilization on the foundations which Mr. Russell offers.

But for the present there is a strong contention. The arena is cleared for action. The combatants will not be eastern against western. They will be on the one hand the eager and brilliant band of intellectuals who have done with religious sanctions; on the other hand, the Christian students, who do not find the fulfilment of their nation's past in the Christianity of the west; but penetrate through that to Christ himself, and believe that in him China will come to itself.

Our Rusty Political Machinery

DEAN INGE has astutely remarked that of course every one knows that a generation of people who can travel sixty miles an hour is twelve times as civilized as one that could travel only five miles an hour. The world is rapidly becoming civilized. The other day the announcement was made of a gun which can shoot around a corner. What a comfort and asset to the professional bandit who can now pursue his trade with comfortable security. We have boasted for some years that our gunners could hit vessels still below the horizon. This month we have learned of a manless aeroplane which traveled ninety miles and came safe to earth—a machine capable of carrying and scattering bombs and destroying cities. We have become so clever, that is, so civilized, that, as Mr. Edison assures us, we could blow a city like London to ashes in three hours. Technicians burn the midnight oil studying how to invent devilish devices that will destroy, not our enemies, for we have none at present, nor necessarily some of our supposititious future enemies, but that may be sold now to some possible future enemy and used against ourselves. They may destroy women and children yet unborn.

Speed, wealth and force, these were the dominant factors of the last hundred years. These fascinated and gripped the imaginations of the last three generations intoxicated with the marvels of science. These things shaped the ideals of a new period which for the first time in human history let science, discovery, novelty and comfort replace religion, philosophy, literature, ethics and art as the controlling influences in life. An unbalanced world, with no

perception of relative values lay behind all the immediate causes of the war, and was its primary cause. It was a world in which titanic forces had been let loose and a thousand-foot chasm dug between the men whose lives ended and those whose lives began a century ago. Today we are seeing that if the once dominant invisible forces are not strengthened, organized and put in control, our new civilization, spite of its miracles of speed and force, will inevitably destroy the accumulated wealth of ages and wreck the spiritual life of humanity.

What science does mankind most need today? None of those that a hundred years ago were in their infancy and now have grown so great that they are overshadowing the humanities. Only a balanced world, one that has regained reverence, conscience, and a sane philosophy of human relations can insure that the terrible agencies which have been discovered shall not sweep off humanity as a prairie fire consumes the dry grass. We need more than technique. We need new insight. Civilization must outlaw collective homicide and set these agencies to produce, not destroy. But we need master-minds. Where are they? What is a world trying to get a moral equilibrium to do to develop the one thing needful, to guide bewildered, inarticulate democracies that are fast ousting monarchies and whose unenlightenment, as Elihu Root has just shown, is the chief obstacle to our safety?

We hear that Germany in 1920 put 6,000 of its youth to preparation for research work in chemistry. How many students in any country were started on the special study of the science of human relationships, the science of getting on together, the science of democratic government? These are the invisible things which are not very popular subjects with baseball rooters and those mad over movies and motor cars. We are keen over the latest new wrinkle about the radio, but our governmental machinery is rusty, creaking and in many respects as antiquated as a handloom. Our beloved constitution is not commending itself so much as formerly for imitation. The new governments that are setting up in Europe are demanding a responsible cabinet. They are trying to avoid our frequent wasteful deadlocks between the executive and congress. They are learning, as we might learn, from our present inadequate methods.

Great Britain has just had an election and given us an object lesson in efficiency. An election was called six weeks ago, the people voted and today the new government is functioning at Westminster. To be sure, the election was not adequate, as the new government was elected by a minority of the voters and had only a plurality. More legislation can rectify this and by giving a second choice secure a real majority. But the election brought the present members of parliament swiftly and directly into touch with the people. We, too, have had an election and, as every one knows, our new congress will not be due to function for thirteen months. Meanwhile the hold-over congress, full of "lame ducks" is in this short session to vote on many vital matters and may cast a vote the reverse of that indicated by the people's choice in the election. Nothing in our constitution requires the long delay to secure an amendment to end our perpetuation of a method which should

have ended when steam and telegraph made rapid communication easy. What is to hinder our legislating that after a November election both President and congress shall be inducted into office the following January and that the dangerous and often useless short session be abandoned? What but apathy and conservatism? Yet the need of such a change has long been recognized and never more painfully so than when, two years ago, world affairs hung on our decision.

For years it has been apparent that the hundreds of hours wasted in roll calls could be avoided in congress were a simple electric device fastened to each desk so that by the touch of a black or white key each man could register "Yes" or "No" opposite his name on a huge tablet at the front and the balloting be over in two minutes. This of course would compel every man to make his own decision without waiting to see how his neighbors voted, but it would in the course of the year save much time for which the taxpayers are paying. Traditional, self-imposed red-tape renders largely impotent the rank and file who are not chairmen of committees. It may well be questioned whether business would not be more effectively done, were the number of our representatives cut down by one-half.

In state matters, we sometimes find democracy gone mad. Behold the citizens of the highly intelligent state of California in its last election almost abolishing the need of representative government by taking legislative and executive functions into their own hands. One ballot compelled voters to fill thirty elective offices. Rarely does a Briton vote for more than five at one time. But more monstrous still as a strain on one's time and gray matter was the list of thirty-four referenda. Four of these concerned war veterans, exempting them from taxation. Others referred to land settlement, housing, title insurance, municipalities, municipal charters, regulation and taxation of public utilities, state budget, judges' salaries, local taxation, chiropractic, use of streams, municipal public utilities, water and power, osteopathic act, prohibiting special laws, absent voters, deposit of public moneys, regulating practice of laws, judges pro tempore, school districts, initiative, vivisection, land franchise taxation, franchises. The formidable explanatory textbook of 135 pages of very fine print which at great expense was supplied to each voter, it is safe to say, was never read through by any one but the proof-reader.

Imagine a board of directors of a railroad taking out of the hands of their superintendent the decision on the salaries of each ticket agent and the technical questions about engines and rails. Big business places responsibility on a few well-chosen men and holds them responsible for subordinates and detail. But our electorate, with far less knowledge of efficient political machinery than a ten-year-old has of an automobile, fumbles and boggles and finds running its governmental affairs a severe test of patriotism.

No wonder that other nations beginning new governmental experiments are watching our floundering after one hundred and thirty years of self-government and are finding that in many respects we stand as a warning, not a guide. One university has an endowed chair in citizenship.

A small group have chosen that, perhaps a twelfth as many as those who choose engineering or chemistry. Our medical schools are crowded. But the physicians who are in training to heal the sicknesses of the body politic and cure anaemia and paralysis are far to seek and chronic illness, due to neglect, is sapping the life-blood of the republic.

The Paper of Pins

A Parable of Safed the Sage

I RODE with friends, who took me in a Swift Chariot, and we journeyed through places where I was a stranger. And they told me concerning one and another of the folk who had lived in the houses along the road. And concerning one of them, this is the story that a certain lady told to me:

Once upon a time, there was a Young Lady, who came of a Prosperous Family, and who continued Prosperous by Rigid Economy. And she never in all her life had owned an whole Paper of Pins. And when she was about to be Married, then there was bought for her a Paper of Pins. And she prized it more than almost anything that she ever had owned. And when she removed pins from the Paper for the fastening of her Wedding Gown, she was careful not to lose them. And she put them all back, each one in its own two little holes.

And as the days and years came and went, she took heed, and when she saw a Pin, she picked it up; and if ever she lost a pin that had been in her Paper, she replaced it with one of the Same Size. So she kept that Paper of Pins and a Pin Cushion besides, and the Paper of Pins lasted like the Cruse of Oil of the Widow where the Prophet Elijah boarded. And all the years through, she was careful not to wear the holes in the Paper, and she kept putting back the Pins that she Borrowed.

And it came to pass in time that she died. And they took from the Paper the pins that fastened her Shroud. And except for the pins that were thus used, the Paper of Pins was intact as it was when she bought it. And she lived with her husband Forty years, and he never had to buy her a Paper of Pins, no, nor yet One Pin.

And they said that her husband was Likeminded; and they had Money in the Bank. But as she was with her Paper of Pins, so was he with all his possessions. Therefore did they both live and die Poor; and they left a Large Estate, over which their Heirs quarreled; and the Lawyers got the most of it. And when the time came for the Heirs to divide what was left, behold it was very little: but one of the Great-nieces got the original paper of Pins. And only so many were missing as had gone into the Shroud.

And I considered that every man and woman doth measure his or her own life and soul by the value which is set by them upon Material Things. A Pin is not to be wasted; but he who doth set the value of a Paper of Pins so high can never be otherwise than Poor. And it would not greatly alter the Situation if the Paper of Pins were a Gold Mine.

The Struggle to Break Denominational Shackles

By Joseph Ernest McAfee

THE federated church, the union church, and the community church are different, each from the others, in important features, but they are alike in marking an attempt to escape from the limitations and evils of denominationalism. Union churches long ago appeared, and remain here and there. Federated churches appeared a little later. Community churches are more recent still. Union churches have often been formed in more or less violent revolt. Federated churches are inspired by a temperate spirit, and have indeed been frequently promoted by denominational field officials, though others have been resisted or embarrassed by the opposition of denominational leaders. Community churches have sprung up unheralded and, as a rule, unsponsored by denominational agencies or by any other promoting body. They are perhaps the most spontaneous religious movement in our history. They spring out of the vivid community spirit which has broken forth in all parts of the country, and which expresses itself in numerous social tendencies of the greatest significance.

I

It is not necessary for the purposes of our discussion to recite the history of these three types of churches, nor to analyze minutely their character or their differences. They are steps in progress. They do not follow rhythmically one after the other. The steps are now taken simultaneously, though the first venture in each is differently dated. There are those who believe that each is the latest and best word in religious organization. Others adopt the one or the other, understanding full well that it is a temporizing measure, worth while as a step in progress away from impossible conditions created by denominational conflicts or stagnation, but conscious that other steps should and must soon follow.

The weakness of all of them is the tendency to enter into rivalry in its own field with the denominational church. There are relatively few of them which serve a community alone. They are thus in active competition with denominational churches. Their common aim is to overcome the evils of competition in religious organization, yet their common method is to enter more or less vigorously into such competition. Maybe it is not fair to say that they fight fire with fire. Yet they run the risk of attempting to supplant unholiness by a holier-than-thou holiness. They are a "liberal" enterprise, invoking a rebuke to "conservatism." Some of them are not blatant in this rebuke; they freely and sincerely invite all citizens of whatever faiths to join them, but they are not always careful to make all feel at home. They are built on creeds, as a rule, but their creeds are contrived so as to be as unobtrusive as possible. This puts them at a disadvantage among the staunch structures which thoroughly convinced factions in the community make of their denominational bodies. These

latter sadly lack the capacity to serve the whole religious need of their communities, but when it comes to a fight they are armed and securely intrenched for the contest.

It would be very unjust to imply that these three types of reform in church organization are militant and born of the pugnacious spirit. Their progeniture is precisely the contrary. They are conceived to overcome and eliminate the contumacy which so often blights the spiritual life of communities set upon by contending denominational bodies. But they all fail more or less conspicuously to achieve their purpose. They make the mistake of supposing that unity can be attained in religion by suppressing or disregarding differences of temperament and opinion. Many adopt the motto, "In essentials unity, in non-essentials charity," and then split or stagnate upon the attempt to determine what are essentials and what non-essentials.

II

The lumping of these three types must not go the extent of neglecting their differences. The federated church usually cherishes no hope of unifying the religious society, while the community church announces that aim. A federated church results from the conviction of two or more weak denominational churches that the interests of each will be better served by the union of their forces for certain purposes. They find that the congregation can worship together, that they can conduct certain lines of social work in common, and that they can reduce overhead and thus economize in running expenses. They still divide their contributions to benevolent causes, and each group is encouraged loyally to support the missionary and other enterprises of the denomination of which they are members. No one of the group in the federation cuts the connection with its denomination. They assume no more definite or comprehensive community responsibility than did the separate congregations. Often, perhaps usually, the federation is maintained in a community where denominational churches go on their way in the old order of separate and independent existence.

Unfortunately a similar remark may be made of most community churches. While they aspire to embrace the whole religious society in their body, as a matter of fact most of them are faced on their own ground with denominational organizations which decline to be included in the community scheme. The community church aspires largely, but rarely or never fully attains, while the federated church attains certain practical economies, and lets the larger, sterner problems of community religion await larger aspirations for their solution.

On the other hand, the community church sometimes appears to succeed by compromising its principles. In peculiarly homogeneous communities a denominational church sometimes occupies the field alone, and calls itself a community church. So far as religion gains social ex-

pression in its community it expresses it. It forestalls the attempts of dissenting groups to introduce other denominational organizations by softening its own creedal requirements. Numbers of so-called community churches are actually liberal and mild-mannered denominational churches, sometimes indeed retaining the name in parenthesis on the church bulletin board and in their literature. Their missionary and other extra-community activities also go to support the denominations with which they are affiliated.

This type of church cannot endure the strain of diversified religious sentiments. It succeeds in towns and rural communities made up of people of homogenous racial strains or of congenial social antecedents or of relatively level economic status. It is unthinkable among populations of wide economic and social divergencies. There are organizations in such centers which call themselves community churches, and justify their appropriation of the name by an irenic spirit and a human service which shouts no shibboleths and imposes no restrictions upon belief or conduct, except as they are imposed by the canons of any orderly and neighborly society. But they are not community churches in the realization of the ideal to which they aspire. To enable them to realize their aim, society must, in all of its departments, be thoroughly reorganized. They resemble denominational churches to the extent of prescribing a method or a mode to which society is expected to conform in ordering its religious interests. They are churches. They declare against ecclesiastical methods, yet exist by adopting them. They denounce all creeds, yet are held together by a "declaration of purpose" which their detractors vex and embarrass them by calling creeds.

The union church sometimes contents itself with aspirations little enlarged beyond that of the federated church; sometimes it aspires only less ambitiously than does the community church. It is the weakest of the three. It has the least definite aim. Its philosophy is least consistently worked out. It usually springs of the vague desire to quit the contentions which sectarian rivalries inspire, and it suffers, so long as it exists, from the negative character of its aims. Which is not to say that union churches are not frequently inspiring to their membership, and very serviceable to their communities. But the mortality among them has been high. Some quickly disappear, and others ere long join a willing denomination, usually one of the more liberal order.

III

Full tribute should be paid all of these movements, and the spirit out of which they spring. Our religious life would be poorer without them. If they fall short, they suffer the fate of all made-up contrivances. They have their day and cease to be. Such a fate is not sad. It is the saving of society and honoring to the dead. Rather, sad and baneful is the persistence of forms and institutions which undo much of their initial good service by stubbornly holding on beyond their time and function. This is not to say that the time has everywhere passed for the prevalence of the types of churches we are discussing. They are redeeming many a situation, at least to the ex-

tent of saving it from hopelessness. Each such project should be encouraged, new organizations of each of these types may well be formed here and there. The community church, especially, thrills many with hope where any other apparent alternative invites despair.

But in the search for a reasoned principle of religious organization we shall not likely rest in any of these. They are palliative, meliorative measures which are worth all they cost, but must in the end reveal the defects of the principle which they embody. They are the attempt of doctrinal liberalism to win, to serve the community so efficiently and generously that all will rally to its standard. This is an end greatly to be desired if one is a liberal, and wishes to see the conservatives worsted. But the discovery of such an intent is not likely to reassure the confirmed conservative. He has no notion of accepting defeat in an open fight, nor will sly attempts to take him from ambush or by circumvention be less uncompromisingly resisted. Most historians are liberals of a more or less pronounced type, and history has been almost invariably interpreted as the process by which liberalism has finally won against conservative reaction; it is the story of how doughty liberals have succeeded in dragging society to the heights in spite of the desperate efforts of conservatives to keep it floundering in the lowland sloughs. This is a heroic picture, and is highly satisfying to the vanity of the liberals. But perhaps we liberals shall some day learn that it is not accurate history. If we have been all these eons dragging society by main strength toward the heights, and have succeeded only as now, it is not surprising that our vanity is sometimes clouded with fleeting sentiments of despair.

A keener sense of democracy, which we loudly laud and little comprehend, will perhaps some day vouchsafe a truer appreciation of the goals of social progress, and of the methods and courses through which they are to be attained. The end is not the triumph of either the liberal or the conservative, but rather the healthy and frank and unafraid persistence of the two in the one perpetually unfolding social organism. For either to scheme or even to wish for the final discomfiture and suppression of the other, is to will the undoing of society, including the dearest hopes and loftiest sanctions of religion. Undoubtedly the conservatives have had long and unchallenged innings, which they have used with fell results. In society's sufferings at their hands they have themselves, of course, shared, but only the cataclysm, or its dire threat, has cured their obtuseness even for a spasm. The very banality of their policies ought to warn the liberal not, in the day of his power, to repeat their folly. He ought, indeed, to beware of unreined power. Those seized of power abuse it, always. The liberal ought not to want to have things all his own way. He can gain little reassurance from the history of liberal churches. Every one of our stagnated, rigid denominational organizations began in a liberal movement. To continue forever duplicating the folly of ordering our religious life on this basis, is not complimentary to our intelligence. Our most serious problem in religious organization today is not finding a basis for some new cult or order; it is rather devising means to get rid of the masses of such which already overburden society. Forming new

churches to supplant the old furnishes the slough into which ecclesiastical conceptions have brought us, and out of which ecclesiasticism has no vision whatever to lead us. Patching up our ecclesiastical system even with such sincerely conceived devices as these new types of churches, will give us simply a patched-up system. It will creak, and clank, and consume more fuel relatively to its product, the more we patch it. Forming new ecclesiastical contrivances to crowd out the old should seem futile to those who have followed the history of American churches. We ought to have learned by this time that under an ecclesiastical regime ecclesiastical bodies never disappear; creating more simply adds to the already intolerable burden.

IV

Thus we are confronted with the demand for a principle in religious organization which shall afford a victory to neither the conservative nor the liberal, and which shall

eliminate ecclesiasticism. The attempt to concoct this principle and method out of lucubrated theories would be as ridiculous as it would be futile. But practical tendencies in our religious life show that the principle is not now far to seek. When it is consistently applied ecclesiasticism will no longer dominate. Certain types of worthy service closely associated in the minds of most of us with ecclesiastical absolutism, are not necessarily so associated. The inherent evils in ecclesiasticism are too flagrant to be overlooked or perpetuated. Its elimination will be all gain. And if American democracy cannot eliminate it, the hope of the fathers will have failed; our civilization will be one with the futilities of the past. The roots of more socially noxious growths strike down into this banal soil than we comprehend. The hopes of democracy center more directly in being rid of it than we understand. Not incidental reforms are at stake, but aims and ideals which determine society's health and our destiny.

The Method of the New Preaching

By Joseph Fort Newton

I

TRANSLATION

EVERY age has its dialect, its accent, its manner of speech—in art, in literature, in religion—and the gospel must be so preached, as at Pentecost, that each new age may hear the words of life in its own tongue. Jesus knew how to translate "the truths that wake to perish never" out of the abstract and academic into the living speech of his time, using old and simple and lovable things to make his meaning plain; and the common people heard him gladly. The necessity for this divine art was forced upon us during the war, when we preached to vast multitudes of lads swept together in the armies. Everywhere I went in the camps and hospitals, the report was the same: "The old stuff will not go"; which meant that the boys simply did not understand the language of the church. Only a few who had been trained in the church knew what the preachers were talking about. As to the vocabulary of religion, the vast majority were actually illiterate. In those days in the after-meetings the congregations talked back at the preachers, and it was often a terrifying experience—showing how much preaching missed the mark by going over the heads of its hearers.

Some examples will make the point plain. One Sunday evening, after my service at the City Temple, I went down to conduct an after-meeting for a friend at the Alwych theatre, at that used by the Australian armies for religious gatherings. As I had not heard the sermon, I asked some one to give me an account of it. Whereupon a British Tommy gave me a synopsis of the sermon, and I can still see his big blue eyes and hear his soft English voice as he told me, precisely, point by point, what the preacher had said. The subject was The Grace of God, and Tommy

closed his account, with exquisite courtesy, in these words: "The minister told us that the grace of God is plentiful, sufficient to all need, and near at hand, but he did not tell us what the grace of God is; perhaps you, sir, will be good enough to do that." Think of such a question being fired at you, point blank, with no warning at all! Honestly, I had never asked myself that question in my life, having used the word "grace" for years without thinking of what it meant. The old saying of St. Augustine flashed through my mind: "I know until you ask me; when you ask me, I do not know."

Before I could make reply, a tall New Zealander stood up and expressed amazement that Tommy did not know what the grace of God is. Fortunately, he proceeded to tell us, which literally saved my life. The grace of God, he said, is to the moral and spiritual world what the mysterious, ever-present, ever-active power of recovery, of healing, of renewal is in nature. When a man is "pinked"—the slang for being wounded—all the forces of health in the body rush to that spot. No physician ever heals a disease; all he does is to help the healing forces of nature do their work. This healing power of nature sets at once to repair ruin even when the ruin is not her own work but the result of the greed or folly of man. Trampled fields soon become green again. Similarly, in the spiritual world, a power of recovery is always at work, if we yield to it and know how to work with it. As the tide of evil rises, the tide of mercy and moral power rises against it: "When sin abounded grace did much more abound!" When evil runs rife and all seems lost, a deliverer appears who rescues a man or a nation in the hour of their extremity. Often it seems that the race cannot escape disaster, but his abundant power of spiritual renewal redeems it, and we are saved

by grace. At any rate, he made more than a thousand men see that the grace of God is not an "empty name," as Berkeley said, but a reality near at hand, ready to help and heal.

For more than an hour we went on, taking the old words of religion and translating them into actual life. A Canadian said that in a universe where not an atom of matter, or a volt of energy, is ever lost, we ought to redefine what we mean by the salvation of man. There was a chorus of assent, and when I quoted a sentence from Clutton-Brock it seemed to clear the air: "Salvation is seeing that the universe is good, and becoming a part of that goodness." An American said that we need a new version of the word faith, which a Harvard student defined as "the ability to believe what you know is not so," as if some special virtue attached to acceptance of the most incredible ideas. Some one recalled that the White Queen in "Alice in Wonderland" practiced believing impossible things a little while before breakfast every morning, as a form of exercise—a kind of spiritual "daily dozen," as it would be called now. There was applause when an Australian suggested that it would be just as well to drop the word faith for a decade, so unreal are the ideas associated with it. And renewed applause as I ventured to quote the words of Donald Hankey—killed on the Somme—as describing what we really mean by faith: "Religion is betting your life that there is a God." As we joined in the Lord's prayer at the end, all must have felt that we had cracked the shell of mere words and found the kernel of reality; and that is what the new preaching is learning to do.

II

RECONCILIATION

Upon the new preachers is laid the old ministry of reconciliation, and it is much needed just now as between the younger generation and their elders. Time out of mind, to go no further back than Romeo and Juliet, this old feud has been the theme of bitter tragedy; and it may be so in our day if we are not wise. Like all other things it has been made acute by the war, which left the world neurotic, erotic, and in so many ways idiotic. Old restraints are thrown lightly aside, old standards upset, old confidences challenged. It is rather trying when our young realists insist upon emptying the garbage can in the drawing-room, but we must be patient, hoping all things while enduring much. At best the mood of the younger set is a most engaging sauciness; at worst, it is downright impudence. Youth loves to shock, startle and amaze, but it is not half as bad as it paints itself, mistaking audacity for originality and contortions for inspirations. None the less, it is a mistake to think that youth is not serious just because it refuses to be solemn, and goes pirouetting in the van of the angels.

Nowhere is the breach between youth and age wider today than in matters of religion, and there is need of tact as well as insight. A case in point is a recent book describing "Civilization in the United States", by a group of Young Intellectuals. It contained chapters on almost every aspect of American life, except religion, and those who may be interested in that antiquated subject were referred to the chapter on "Nerves"—though why they used the word in the plural is hard to know. It is all very clever, very

smart. Denunciation is worse than wicked; it is stupid. Instead, in a day when the politician has his ear to the ground, and the little boy has his radio wire in the air, "listening in," we must seek to understand what lies back of it all. So, at least, I have been trying to do among our literary set in New York, and if I have heard many things—some of which are not so—I have learned much to make me think. Hear now a faithful transcript of the mood of a gifted and high-minded young man, honorable alike in his character and his achievement, as he recalled his austere up-bringing in New England:

It is like a nightmare to think of it. Sunday was as dismal as a funeral. Joy was a sin, an idea an agony. Every happy impulse and instinct was trampled upon, suppressed, as if it were a thing vile and shameful. God was a big policeman always on watch with a club. Facts about sex were unclean, and I grew up in ignorance of my own nature. If one asked a human question, the old extinguisher was brought out and applied. All inquiry about religion was squelched forthwith, as if one had touched a taboo. We had to swallow it whole, willy nilly, take it or leave it. Art was a blasphemy and science and invention of the devil. No, it's all off. I'm done. They got God and the devil mixed. They put the war over on us, but they can't get their religion across. They think we are a wild, godless set. It may be so, if they mean their petty, fussy little God, who is harder to please than a spinster school-mistress. We are not irreligious, but we want reality. What is the church going to do about it? No preacher over forty can speak our language, and the young fellows shy at the pulpit. No, I don't talk this to the old folk—they would not understand.

There was more of a sort similar, only more stinging, showing how bitterly he had reacted against the older view, repression rebounding in rebellion. As I tried to "listen in," knowing the fine spirit and purpose of my friend, I thought how Jesus would love such a lad and how quickly he would understand. When I spoke of the Master, and of the high demands he makes upon us, the mood changed and irritation gave way to a gentle hush in our hearts. As the talk went on, we agreed that the old folk did the best they knew and meant it for the best, and that youth must listen to what age has to say about life, that its blunders may not be repeated. All truth was not achieved by our fathers. Nor will wisdom die with us. Logical extremes do not arrive at the truth, but only darken perception and lose what is most worth finding. "They would not understand"—that is the tragedy on the other side, and it is heart-searching and moving, revealing a chasm which Christian strategy must somehow bridge, if youth and age are to unite, as Meredith said they must, in building the temple of "the credible God."

Indeed, one of the finest insights of Meredith is that in which he was able to reconcile wise age and joyous youth, and the new preaching may well take a lesson from him. Across the gulf that separates the ends of life he flung a delicate network of sympathies, showing how instinctive wisdom may be added to trained intelligence in the service of the larger truth. In this matter he was more successful than Stevenson, in whose audacious defence of the ideals of youth we are always aware of his own revolt from the religious traditions of his home. It would be interesting to know what the elder Stevenson thought of the Vaillima Prayers, if he ever read them, and especially the one

beginning, "Give us courage and gaiety and the quiet mind!" Where Stevenson failed Meredith triumphed by bringing youth and age together, and by the discovery, one of the happiest ever made, that

wits and passions join
To rear the temple of the credible God!

Neither the severity of age nor the impulsiveness of youth is able alone to build the temple of God. Only as the trophy of many insights, many affirmations, may we hope to arrive, if not at comprehension, at least at the confidence and power of a saving faith. And what is true as between youth and age is equally true between the wisdom of the ancient faith and the noble, fruitful and brilliant agitations of modern thought.

The story of Samuel might have been written yesterday. Suddenly, in a rather violent fit of modernism, the people said to the venerable judge: "Behold, thou art old," and, cruellest of all, "Even thy sons walk not in thy ways." It was a blunt, brutal blow, and the old man awoke to the fact that all he stood for—his order, his methods, his way of thinking—was being voted out of date. New ideas were in the air. Kings were the latest fashion, and Samuel did not believe in kings. It was useless to argue that new methods do not always cure old ills; "the people refused to harken unto the voice of Samuel." Then follows a picture which melts my heart. And "Samuel heard all the words of the people and rehearsed them in the ears of the Lord." The vision of that old man at his prayers, his head white and bent, his face drawn, alone with his perplexity and his God, ought to haunt the heart of youth. In the home, in the church the generations clash. It is inevitable, but it is not inevitable that it should be made as bitter as it often is for those who must bear the brunt of it. God told Samuel to let the people have their way, and he did it with a dignity and grace forever memorable. He did not sulk. He refused to be a die-hard. He chose the new king, crowned him, led the shout in his honor, "and wrote it in a book." While we admire his wisdom, we must not be blind to his generosity, and to the fine spiritual sportsmanship which he learned on his knees!

III

INTERPRETATION

It is one of my habits to read all the books about preaching, and in each one I find something new, valuable, and fascinating. One of the most recent of such books is "Preaching and Sermon Construction," by Father Paul Bull, priest of the community of the resurrection, and it is a rewarding book. What struck me was its central insight in which the author detects the leading trait of our age—nay, its tragedy—in the divorce of science from mysticism, of the head from the heart, of fact from value. "These activities of the human spirit which God joined together and man today has put asunder and set at war, the preacher must get men to reunite in a rich harmony of peace." With which agrees the insight of Dean Inge, who says that as matters now stand we are left with the impression that "science gives us facts without values, and religion values without facts." It is an intolerable dualism,

not only distressing but dangerous, and it may almost be said to be the crux of the whole question of religious faith in our day. Religion cannot go on living in a world with but one hemisphere; it must win all or lose all.

Dean Inge writes these noble words: "Formless and vague and fleeting as it is, the mystical experience is the bedrock of religious faith. In it the soul, acting as a unity with all its faculties, rises above itself and becomes spirit; it asserts its claim to be a citizen of heaven." So far, good; but if religion is not to be a visionary scene suspended in the sky, the soul must assert its claim to be a citizen of the earth, which is also one of the heavenly bodies; in answer to the prayer the Master taught us to pray, "Thy will be done on earth, as it is in heaven." As it is, mysticism, ejected by science and theology alike, takes refuge in all kinds of cults, and is forced to be a religious bootlegger haunting the hotels of our cities. It is an outcast, made so by science grinding at facts and theology disputing about dogmas and rites; while "the light that never was on sea or land"—the truth that makes all other truth true—seems like a mirage, a will-o'-the-wisp in a marsh.

Here is a challenge to the new preaching to reunite what God has joined together, using science to interpret religion and religion to interpret science, making two mighty forces friends. For, manifestly, if great social ideals are ever to be realized, it must be by the power of mystical faith using the facts and skill of science to organize fraternal righteousness. How can it be done? Many of the older preachers, like Lyman Abbott—to whom we owe an unpayable debt—accepted the results of scientific research, and found them rich in religious meaning. But the new preaching will go much further. It sees the universe as all of a piece, divinely ordered and illumined, and that science is reading here a line and there a stanza of the manuscripts of God. It knows that all human thought—in science no less than in religion—begins and ends in faith, and that its achievements are so many confirmations of faith. Therefore, it will welcome not only the facts of science, but its method, its spirit, its temper, which, as Huxley said, is the humble, docile, child-like spirit which Jesus made the key to the kingdom of heaven. Lowell, in "The Cathedral," pointed out the path:

Science was Faith once; Faith were Science now,
Would she but lay her bow and arrow by
And arm her with the weapons of her time.
Nothing that keeps thought out is safe from thought.
For there's no virgin-fort but self-respect,
And truth defensive hath lost hold of God.

Aye, "faith were science now," did we know that we live in a dependable universe, in which law reigns—law, not fitful moods or capricious emotions—in the far off star, in the nearby atom, and in the soul of man. The new preaching will discover that the spiritual universe, the moral order, the inner life of faith and vision and power, is also a realm of law, order, discipline, and beauty: and that is the meaning of mysticism. Today we see psychology confirming one after another the old laws of the spiritual life learned by the mystics long ago, obedience to which sent Francis singing through the world, and made Wesley a redeemer of England from rot and revolution. The power

whereby they, and others of like daring adventure, transformed their times is with us still, once we know its laws and yield ourselves to it. To that end the new preaching will seek the laws of the inner life, using not only the sermon, but symbol and sacrament, the better to bring "folk of many families," walking many scattered ways, distracted and distraught, into the unity of the spirit and the bond of fellowship, that all may know together what none may know alone, and become, in very truth, the body of Christ, wearing his seamless robe—his cross the center of consecration and the sign of conquest. But of that one may not speak—except to say that we must express that ineffable Reality for which words were never made, and which our worship of ideas leaves unuttered.

IV

EXPLORATION

As a matter of strategy, if for no other reason, the new preaching must be inductive in its emphasis and approach. Inevitably so, because the whole spirit and method of thought in our day is inductive, and if we are to win the men of today to the truths of faith we must use the method by which they find truth in other fields. In the old days the text was a truth assumed to be true, and the preacher only needed to expound its meaning, deduce its lessons and apply them. Often enough a text was a tiny peg from which a vast weight of theology depended, and so long as men accepted the theology all went well. Of course, the old formula, "the Bible teaches, therefore it is true; the church affirms, therefore it is valid," is still sufficient for those who accept such authorities. But in an age of inquiry, when the authority of the Bible and the church is in debate, such an appeal does not carry conviction. We may wish it otherwise, but we must face the facts and be wise enough to win men on their own terms, remembering that we are persuaders, not soldiers, fishers of men and not mere critics. Also, if by the inductive method we can show the truths of faith to be real, we have re-established the authority of the Bible and the church.

For some time I have been discussing the matter of inductive preaching with my English friends in letters, much to my delight and profit. One of them sent me an example of an inductive sermon so admirable that I venture to pass it along. The preacher wished to make a plea for single-heartedness in the service of God, taking for his text the words of Jesus, "Ye cannot serve God and mammon." Had he used the old method he would have stated the truth of the text as a proposition and gone straight to his deductions, but he would not have carried his hearers with him. Many men today, as you will agree, are unconvinced that such a double service is impossible. Indeed, not a few hold that the great thing in life is precisely a skillful adjustment of the service of God and the service of the world—like the old woman who always curtsied at the name of the devil "so as to be safe anyhow," and her family is very large. The preacher may have the tongue of an angel, but he will not win men in that way who question the truth of his text at the outset.

By the inductive approach it is different; it puts

no weight on the text at first, but begins with nearby facts familiar to all, using popular illustrations. Is it not true that in factory life fatigue and weariness are common? Why? The mind is divided. On the contrary, the theatre and the golf game bring the minimum of weariness, in spite of long hours. Why? The mind is not divided. In the same way, hours spent in pursuing a hobby—growing roses, say—even produces freshness of mind. Why? There is single-hearted enjoyment in the work. "Why, this is true!" is the unspoken verdict; the truth of the text is approved, not only as upon divine authority, but as a truth of experience. Having led his hearers on a tour of exploration, the preacher may now skillfully use a sense of intellectual satisfaction as an opportunity to create a deep sense of spiritual dissatisfaction. Such a method seems to be the best in an age which has a peculiar bent towards discovery; and for the presentation of difficult or unpopular truth it is invaluable. It is a flank attack on the fortifications of prejudice, its most striking virtue being its element of surprise.

The method of Jesus was distinctly inductive, as we see in all his parables. He knew that men are discoverers, and not least in the things of the spirit. He really had but one text, "God is love," but He never quoted it, much less assumed its truth as accepted. Instead, he began with facts from the life around him, and these were presented with exquisite art, converging upon his main thesis. A man giving his child bread, a farmer pulling his ox out of the pit, a father receiving a prodigal son home, a hen and her chicks, a wayside flower, a childish game, red sunsets, a wedding, making bread—all life became at his touch an infinite parable of the truth that makes life worth living, investing these our days and years with epic worth and wonder. It is to be noted that he always used this method in speaking to the stranger, the doubter, and the sinner, and, since he has done more good than all of us put together, it behooves us to follow his lead.

V

COOPERATION

It remains to point out that the new preaching will not be content with the culture of a private piety. It will be the prophet, no less, of public religion, not only social in its insight but international in its aspiration. Just now we are between two eras, when the old individualism has shown itself to be clearly inadequate, and the wider social mind has not fully come. As Clutton-Brock said: "In two thousand years we have advanced at least to this point, that, if we are to have religion at all, we cannot believe in private salvation." Moreover, a man who can be content with his own salvation, or with the very idea of a private salvation, proves, by that fact, that he is not saved. If God has tied all humanity together, and science, by annihilating time and distance, has jammed it together, it must learn to live together in a world community, or perish. For the first time in history the race is able either to live together as a family or destroy itself; and that is the issue before the world.

Alas, the church in its choice between the redemption of mankind and the rescue of a few from the wreck of divine

failure, gave up the greater hope for the lesser. In nothing was the divinity of Jesus more clearly revealed than in his vision of the communal redemption of all humanity, and the church cannot be called Christian until it sees that vision, not as a vague dream to be longed for, but as the first truth of his teaching. Christianity has not failed; it is about to be discovered. In the presence of this fact, and the world issues involved, the questions that divide sect from sect are infinitesimal and insignificant. No wonder the new preaching is impatient with sectarianism, finding it intolerably petty in face of the real facts of the gospel and the world! It is not concerned to debate dead dogmas, but, rather, to poise its bright lance against the real enemies of Christ—the unutterable wickedness of war, the organized atheism of our industrial order, and the stupid materialism which, to gain a temporary advantage, imperils the existence, no less than the security, of society. Against racial rancor, religious bigotry, and the horn-eyed obtuseness of blind greed, it aims its darts with the insight and passion of the prophets of old, in the name of him in whose gospel hate is the supreme sin and love is the sovereign reality.

Much has been done—how much we need to remind ourselves, by looking back fifty years—but more remains to be done, if we are to have men and women who know how to think in terms of one humanity and one Christianity; and to that task the new preaching is dedicated. They speak to a pitiless force who hope for any kind of world

co-operation until we have, in greater degree than hitherto, a world-mindedness illumined by spiritual vision. To that end the new preaching has taken vows to interpret the meaning of life, the facts of science, the movements of the world, in the light of the mind of Christ, as the greatest reality with which the mind of man can come in contact—the one Light that gives coherence and cohesion to an else ambiguous and unintelligible universe—that so, in the long last, by the grace of God, our humanity may live in a frontierless and unfortified world, ruled by moral intelligence and fraternal goodwill. These things shall be, else Christianity is a dream too fair to have been true in the past and too frail ever to be true in the future, and we are the dupes of a divine delusion. It is a great day for the preacher, if he believes his religion, knows his age, loves it, lives in it, speaks its dialect, feels the pathos of its quest and the thrill of its adventure. The preaching of the past was noble, stately, rich in beauty and power, in myriad keys and tones eloquent for God. The new preaching is more simple, direct, human, dipped and dyed in the color of life, more artless in its technique, more intimate in its appeal; but it proclaims the same gospel which, in its depth and power and richness, is equal today, as in all the days ago, to every mortal need and every immortal longing. May the Lord of all good life melt our hearts with love, clear our minds with the bright vision of an emancipated faith, and touch our lips with lyric fire, that we may tell the truth as it is in Jesus.

Alice Meynell: Poet of the Eternal

By Edward Shillito

ALICE MEYNELL has a deserved immortality in the poems of Francis Thompson. If she had never written a line, she would have had the glory of saving for the world the author of "The Hound of Heaven." The story of all that she and her house did for that poet, is told in his life, for he was not the man to forget the generous hearts that understood him, and loved him, and delivered him. But apart from this immortality, Alice Meynell has one in her own right. There will never come a time in which her poems, few and perfect, will not be read and loved; and so long as the Christian faith is dear to men, these inspired interpretations will open to them, as they have opened to us, new visions of the mysterious order by which we are haunted and beset. It is more than the mastery of form we find; it is spiritual vision. All the poems may be read in an hour or two. She published a thin volume when she was a girl. Only a few welcomed this rare and finished work, but among the few was John Ruskin. It was only in 1893 that she gathered together these early poems and some later. Another volume followed in 1901, and of late her collected poems have been read by thousands. Now she has passed into the land of which she had many visions. She has left nothing which was not her best. For long years she was silent; like Patmore she would not go until she was sent; she had too

much reverence for the gift of the poet to let it be lowered in dignity. But for her gift, many of us are grateful as a prisoner is grateful to the hand that strikes the bolt from his prison door and reveals to him the land of beauty and wonder outside. As a spiritual seer, Alice Meynell will keep her place. Her works are among the treasures which are kept safe.

Heavenly treasure safe the ages through
Safe from ignoble benison, or ban.

She had a reverence for the very thought of the poetic gift. The poet is linked to a thousand poets before him. Every song has its origin far away in the past. The poet is called to receive and convey the secrets of the past by which men live.

Voices I have not heard possessed
My own fresh songs; my thoughts are blessed
With relics of the far unknown,
And mixed with memories not my own
The sweet streams throng into my breast.
Before this life began to be
The happy songs that wake in me
Woke long ago, and far apart;
Heavily on this little heart
Presses this immortality.

The poet trembles at his calling. It is a mark of the

great poets that they work out their task with fear and trembling. Her art was to Alice Meynell a wonderful mystery; it was something given to be received with humility. The singer has a certain detachment as though she heard a song coming from another world to another than she.

She is distinctive in her poems, but they deal always with universal things. The poet will not avoid old and even commonplace themes, but he will treat them with a greater depth than others and make them new. He comes to his theme with the delight and freshness of a child who is the first ever to see the moon or the daisies. The old universal themes are found again in Alice Meynell's poems, but they are seen freshly and as it might be for the first time.

There is, for example, the relation between the love of man for God, and the love of man for his fellow. "He that loveth father and mother more than me, is not worthy of me," said the Lord. Alice Meynell gave to this theme a setting in which all the pitifulness of the choice is laid bare. A mother had given her son to God; he had entered a religious order, and she saw him no more; many years afterwards one of that order came to her house; she did not know whether or not he were her son:

If to my son my alms were given
I know not, and I wait for Heaven.
He did not plead for child of mine
But for another child divine
And unto Him it was surely given.

There is One alone, who cannot change.
Dreams are we, shadows, visions strange;
And all I give is given to One.
I might mistake my dearest son,
But never the Son who cannot change.

Of if we think of that undying theme—the passing of youth into age, we shall see how quick with tender insight Mrs. Meynell's treatment is of that familiar theme. She wrote in her earliest volume "A Letter from a Girl to Her Own Old Age."

Listen, and when thy hand this paper presses,
O time-worn woman, think of her who blesses
What thy thin fingers touch, with her caresses.

O fainting traveller, morn is grey in heaven,
Dost thou remember how the clouds were driven?
And are they calm about the fall of even?

It is not a matter of wonder that the closing stanzas of this poem moved Ruskin more than any other modern verses.

Or to take one more universal theme—the miracle wrought by death if the faith of Christ is true. Who among us has not wondered at the bedside of some worn and beaten man at the impending miracle. Soon, very soon, he will know what the wisest on earth have not known. Mrs. Meynell describes a crossing-sweeper on Manchester Square.

The paralytic man has dropped in death
The crossing sweeper's brush to which he clung,
One-handed, twisted, dwarfed, scanted of breath
Although his hair was young.

I saw this year the winter vines of France,
Dwarfed, twisted goblins in the frosty drouth,
Gnarled, crippled, blackened little stems askance,
On long hills to the South.

Great green and golden hands of leaves ere long
Shall proffer clusters to that vineyard wide,
And oh! his might, his sweet, his wine, his song,
His stature, since he died.

She had taken her side in the conflict between the faith and the denial of the faith. Like so many other religious poets of this age, she was a Catholic. Her world was the place trodden once by the feet of Christ and forever penetrated and thrilled by his sacramental presence. In her mind there was a covenant between nature, man and God. Yet the nature of that bond was not disclosed to all, but the poet can read the language of the covenant. Nature as she beheld it was sensitive to the human heart in its sorrow and ready to bring all its consolations, but it hides something.

O daisy mine, what will it be to look
From God's side even of such a simple thing?

But this nature eagerly waiting finds its consummation in man, and man his glorious fulfillment in the Son of Man. The sadness of earth, the unutterable pathos of human life with its renunciations and its partings can all be borne, because the secret has been revealed in Christ.

Given, not lent,
And not withdrawn—once sent
This infant of mankind, this One
Is still the little welcome Son.

New every year
New-born and newly dear
He comes with tidings and a song,
The ages long, the ages long.

Every man in such a world, so mysteriously endowed, became infinitely wonderful. A stranger kneeling by her side after the holy eucharist was no more one of a crowd but a sacred being in whose heart Christ dwelt, and so real was this faith that she could pray to "Christ in this man's heart." A throng at the communion was like a field of flowers."

A thousand single central daisies they,
A thousand of the one;
For each the entire monopoly of day
For each the whole of the devoted sun.

Human life becomes under such conditions filled with strange surmises of a hidden future; and nature itself finds her glorious fulfillment in the Man, the divine Lord. He it is who

Waits in the cornlands far and near
Bright in His sun, dark in His Frost,
Sweet in the vine, ripe in the ear,
Lonely unconsecrated Host.

Of the unfolding and the triumph of that Man and of the price paid for the redemption which He wrought, Mrs. Meynell has told in a little poem, "The Crucifixion."

Only one has explored
The deepest; but He did not die of it.

Not yet, not yet he died. Man's human Lord
Touched the extreme; it is not infinite.

But over the abyss
Of God's capacity for woe, He stayed
One hesitating hour; what gulf was this?
Forsaken He went down, and was afraid.

Earth has its secret; other planets may not know what is
its glory and its boast. Its meaning and its destiny are unfolded in the incarnation.

Of His earth-visiting feet
None knows the secret, cherished, perilous,
The terrible shamefast, frightened, whispered sweet,
Heart-shattering secret of His way with us.

O, be prepared, my soul!
To read the inconceivable, to scan
The countless forms of God those stars unroll
When, in our turn, we show to them a Man.

It was a lovely and sufficient faith by which this noble poet lived. To her the belief in the incarnate Son of God brought peace and mastery, and a hope, which grew brighter as the end came near. There are few references by which Alice Meynell's poems can be dated; they belong for the most part to timeless things. But none the less, the singer was one of us. She lived in the same world as that which surrounds us, but out of the material by the touch of faith, she wove a fair and lovely fabric; out of its jangled voices, she caught a heavenly music.

Making Americans Out of Russians

JEROME K. DAVIS was a Y. M. C. A. representative in Russia for nearly three years during the war and he has made another visit to Russia since. He not only learned the Russian language but, endowed with an exceptionally keen mind and a training in sociology, he was able discriminatingly to study the Russian character and to appraise the Russian revolution. Since returning home he has made a study of the Russian in America which is both intensive and extensive—intensive in its close and incisive study of the inner phases of their life and extensive in its treatment of all the major colonies in this country.*

There are in America about 700,000 Russians of the first and second generations, of whom 392,000 were born in Russia. The major migration was between 1910 and 1914 with 155,000 arriving. Only 8,332 of them brought more than \$50 cash into the port of entry. They came to work at what looked to them to be fabulous wages, and nearly 65 per cent of the 700,000 settled in the industrial districts of New York and Pennsylvania. There they do hard, manual labor for the most part, and in comparison with the American scale their wages are the lowest. Steel, coal, and coke command the larger number, meat packing and textiles follow, and sugar refining comes next. These immigrants come largely from Russian farms where, while the small homes are not modern and sanitation is little known, the fields are wide, the air is fresh, the light is on four sides and above, and work is in the open. In this country the majority live in crowded tenements with high rent considering accommodation. They have little knowledge of hygienic living. The immigration commission found an average of 2.8 persons per room and reported that housing conditions were as bad as the owners dared to make them.

Once he is located, the Russian immigrant not only does the hardest and most dangerous of our labor, but he stays on the job. In 1920, 87 per cent were found where they had been in 1910. The Russian is rarely promoted, is indifferent to danger, easily becomes a drudge, and allows a sense of inequity to fire the resentment of radicalism in his breast. His children climb out of his slough of despond, however. Though they are taken out of school as soon as the law will allow and put to work to piece out the family exchequer, they have learned the language, become Americans, and seek to raise their standards of living; only 10 per cent of them are found following their father's occupations.

The most striking thing in Mr. Davis' survey is the discovery of the fact that the greater number of these pilgrims

of hope, who have pictured America as a better land, gradually come to distrust and dislike us. It is not because a Russian is a born bolshevik either, but because the treatment he receives disillusion him and turns his hope into distrust. In Russia Mr. Davis found very few peasants or soldiers who had been in America who had a good word to say of their experiences, and of course, they spread their story among the neighbors.

* * *

Learning to Dislike America.

It is from Russian ranks that workmen for the twelve hour day and the seven day week shifts are recruited. Thousands of them work in steel, an industry which the author found least conducive of all to the making of good Americans. The Russian could change to something else if he were not illiterate, ignorant of the language, and lacking in skill. Hoping to escape oppression he finds the "boss" in the mill or mine a petty tyrant all too often. From a big, far away czar he falls into the clutches of a petty, near-by czar. Whiting Williams says the gang foreman in steel seems to be the worst type of the "what the hell" philosophy. In his native Russia the bureaucrat was far away at least, his fields were open and free, and he "bossed himself" when on the job. There he was used to cooperation in the local store and in the village life, while here the "gang" is a part of a machine system.

The Russian comes with fond dreams of a larger income and a free country; as a rule he realizes much less than he hoped for and often suffers a bitter disappointment in both respects. In a fairly wide study in Chicago the average wage was found, though wages were good, to be only \$23 per week. If any money is saved on such a wage it is at the cost of the standard of living. Low wages force the immigrant to the more crowded sections and cheaper tenements. All too often banks are organized to exploit his savings. When he sends money home he is cheated in making the exchange. In his ignorance the word "state" or "national" on the window leads him to think the bank is a part of the government so that his mistreatment at the hands of the money shark brings distrust of the government. Mr. Davis found that the Russian paid more for food at the stores in his neighborhood than did Americans. Here again his ignorance is exploited. Used to fresh food at home he is given the old and musty in his "slum" quarter. And so bad food, too much poor meat, and bad air result in digestive troubles and tuberculosis. The New York Academy of Medicine found one-tenth of them ill.

The Palmer raids and prejudice against the bolshevik have

*The Russian Immigrant, by Jerome K. Davis. 219 pp. Macmillan \$1.50.

reacted very badly upon the Russian in America. Hundreds were arrested who had no sense of disloyalty and many personal injustices were perpetrated through wholesale methods of "running down the reds". The prejudice against bolshevism was indiscriminately felt toward all Russians alike; loyal Old Believers were denied employment, and in some immigrant quarters a prejudice against even whiskers was noted. Every Russian was immediately suspected to be a bolshevik, and employers told Mr. Davis they did not employ Russians any more, saying "why take a bolshevik when we can get others."

Cultivating Suspicion.

Whiting Williams says the Russian's ignorance of his employer is only equaled by his employer's ignorance of him. Things easily remedied are left to breed suspicion and distrust and a sense of injustice. When hurt he fails to get what the law provides because he does not know the law and is taken advantage of. Some states exclude aliens from the benefits of industrial compensation and no one takes the trouble to inform him that a declaration of intention to become a citizen will entitle him to the benefit. In his ignorance he fears to lose employment or the privilege of returning to Russia through making a legal demand.

There are strong racial antagonisms in shop and mine and his treatment makes it easy for him to feel that Americans assume a superiority and do not welcome him. Crowded into "immigrant quarters", he is segregated from Americanizing influences. With small chance of promotion or of becoming a skilled worker he is not welcomed into the labor union, and only the I. W. W. or Union of Russian Workers seek him out. There radical ideas are cultivated. Because he is idealistic and visionary dreams of a new world where all injustice will be righted appeal to him. He is very loyal and sticks to his group tenaciously. W. Z. Foster says he "stays put" in a strike while Americans quit and go back to the job.

The Russian church and press have not helped. The Russian priest was loyal above all to the Little White Father and his attempts to tie his congregation back to the old regime of church and state in Russia have resulted in wholesale defections. The author found a great falling off in church and parochial schools. One priest in Brooklyn said 755 per cent of the Russian membership had quit the church. In North Dakota few were found in the congregations. Since the Russian revolution some congregations which have held together have revolted and demanded the right to elect their own priest. Some have even started an independent movement. The last religious census showed only fifteen Protestant churches that were exclusively Russian.

Many attempts to publish Russian papers have been made but few have succeeded. With 35 per cent of the immigrants unable to read or write the field is not propitious. The second generation quit school too early to become eager for information. The four or five dailies that are able to live are socialistic in their editorials and quite critical of American treatment of their people and of American institutions. Like the priests they are more concerned with things Russian than with things American. The inter-racial council found, however, that they had little effect in influencing the opinions of their readers.

Drastic anti-alien laws foster the suspicion that the immigrant is not wanted. He wonders why he cannot play ball in Pennsylvania on Sunday although he can work all day in a steel mill. When the steel strike was on the state constabulary was, to him, the counterpart of the cossacks. If he has an income that is taxable, he finds that deductions are not allowed an alien. The government charges his employer with responsibility for giving him the facts, but the employer all too often passes up the responsibility. The

foreign language governmental information bureau found that thousands had been over-taxed through this delinquency of employers.

Americanization.

"The inclination of employers to identify Americanization with industrial submissiveness is with us today as in the past," says George Creel. The U. S. Immigration Commission at Pittsburgh said: "Our Americanization committees are largely a sham. They think only of getting the foreigner to take out citizenship papers, and that is the last thing he ought to do." The settlement workers have done a good deal. The Y. M. C. A. has done much. The Russians' own mutual aid associations have helped. The foreign language information service does more. In New York, the Carnegie Foundation sponsors in part a Russian Collegiate Institute. In California the immigration commission has been successful. With the children the public schools can do much if they can keep them, but industry calls them out as quickly as the law allows. But all these agencies reach only a few. The masses are unreachd. "They are out of touch with every kind of culture and of educational influence, both American and Russian," said a Russian investigator of the American Russian colonies.

More than 40 per cent of the Russian immigrants are single men. Many husbands are here with families in Russia. Altogether 72 per cent are men here without families. In the past 20 years only 14 per cent of the arrivals have been women and girls. Thus there is little home life or cultural influence. The saloon was the trysting place until it was abolished; now the moving picture and the pool hall take its place, and the pictures are usually of the sex variety. When the wife is here, she works hard and many children come. There is not much chance given the Russian, but he would make a good American if he had a chance. Mr. Davis has done a brilliant piece of work in revealing the facts.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

What Shall I Do on Sunday?*

THIS is a vital question and one to be faced frankly. Our Puritan fathers established the Sabbath as a sacred institution. They demanded strict observance. Within the last fifty years a great change has swept over our country in our regard for Sunday. One cause for this change is that the older generation succeeded in making Sunday so perfectly dull and depressing that a reaction was inevitable. Twenty years ago it was quite frequently heard on the lips of men whom you invited to church: "O, I got enough of that when I was a boy, and, as soon as I became my own master I avoided the whole business." The next generation, we grant you, will have quite another excuse! It was a mistake not to allow boys to whistle on Sunday; it is also a mistake to allow a boy to take a high-powered motor on Sunday morning and go off to the golf club. Industry now admits that a six day week is right. Six days of eight hours is now standardized. Once, in a steel center, the ministers staged a great mass meeting to protest against the mills running seven days a week. After brilliant speeches, it was a mill-man himself who ruined the whole movement because he insisted that six day work could not obtain in the steel mills. Just now there is a movement to make the number of working days as few as possible and the hours as short as possible, with the implication that labor is a curse. I do not sympathize with this trend; work is noble. We all have to toil; there is no easy way. Sunday should be protected for the workingman and he should use it well when it is given him. The abuse of leisure means its withdrawal. Most

*Jan. 7, "Jesus Healing on the Sabbath," Scripture, Luke 13:10-17.

men do not now know how to use leisure, but they can be taught. Some trains must run on Sunday, certain kinds of operations in a complex society cannot stop altogether on Sunday, but every man can have time at home and can attend at least one church service of employer and employe desire such an end.

The so-called "tired business man" often sets a miserable example on Sunday. What ails this fellow is not hard work but dissipation, as a rule. He keeps late hours; he wastes his week; he seeks to catch up on Sunday by taking it out on God. This is selfish and contemptible. There is no excuse, under the sun, for any business man playing golf before noon. When he does this he sets a bad example to the community, for he is the type of man that boys imitate. I happen to know an unusual number of big business men who manage large concerns and handle hundreds of men. Many of the best of these men attend church regularly. If they can do it why must a lot of these little imitation business men run down to the office Sunday morning to read the mail? It seems smart to many men to talk pompously about their vast interests that tire them out so completely that they cannot get to church on Sunday. Most of this talk is pure bunk. Our men's class is taught by the president of a large manufacturing company—he never misses. The tired business man and the preacher with nervous prostration are jokes. "Nervous house-wives" there may be, but "tired business men"—we know these men—let's get another excuse.

When the bicycle appeared timid souls predicted that the churches would be emptied. When the auto came, again we heard the same story. When the radio appeared many predicted a great falling off in church attendance. On my desk are a pile of letters from all over the United States and Canada telling of my sermon broadcasted from the church last Sunday. Meanwhile more people than ever before are attending church services. Each new invention only makes possible more interest in churches. But while this is true I am impressed with a statement I hear frequently: "Our preacher is a fine fellow, but honestly, he can't preach." People no longer go to church merely from a sense of duty. The church must be made attractive. The most attractive thing, year after year, is strong, true preaching. Wherever there is a preacher of this type there is no complaint about church attendance. The "good-fellow" type of preacher cannot last long. What the church needs is preachers, men who toil over their sermons and who only enter the pulpit when some great theme burns in their hearts. What will you do on Sunday? You will go to church and you will support the real preachers in your community. And another thing: Sunday should be family day. Do you want to know the most beautiful sight in our church? A father and a mother, with four charming children between them—every Sunday. Sunday is to be used for religious worship and service. The day was created for our good. We are to use it well. All selfish excuses must be swept aside.

JOHN R. EWERS.

British Table Talk

London, Dec. 5, 1922.

CANON Peter Green of Manchester, a bold and independent thinker, has been rebuking those who are always saying that the church was a failure. Much depends upon the knowledge of facts possessed by the critic, and even more upon his standard of success. Canon Green says that two chief constables in Lancashire have recently written to him saying that things were bad, but they shuddered to think what they would be like but for the work and activity of the churches. The chief constable of Manchester did not merely confirm this, but declared that he thanked God every hour of the day and every day of the week for the work of the church. The Christian World, which quotes these testimonies, adds: "We should like Canon Green's words to resound everywhere throughout the land to hearten all those workers who year in, year out, are carrying on so steadily and faithfully the multifarious work of the churches and doing so much to keep the heart and life of the nation wholesome and strong." If the church compares itself to its own standard, it must be humbled to the dust, but when it compares itself to any other society on earth, it has no need to be ashamed, and it ought not to make its confessions of failure to reach its ideal into an acquiescence in all the contemptuous charges of the outside world: "Merit lives from man to man."

* * *

Dr. Jowett's Peace Campaign

Writing in The Daily Telegraph on Tuesday Dr. J. H. Jowett gives some details of his peace campaign, which opens on Monday with a meeting at Liverpool, to be addressed by the Archbishop of York and himself. "During the next few weeks," says Dr. Jowett, "the Archbishop of York and I are to address meetings of citizens in several of the great cities. At each of these meetings the lord mayor of the city will preside. We need something which will be more profound, more vitally effective and enduring. What we want is an act of personal dedication, as part of the corporate act of the whole church of Christ, in which every believer in Christ Jesus will, by some significant form of avowal, enlist himself in the cause of international brotherhood. It must be as real a consecration to the cause of peace as a man's enlistment in the cause of war. The thing must be done in some way which lifts it out of the ordi-

nary routine. We must stand together as before the great tribunal, and we must take our sacramentum that in every way, at home and abroad, we pledge ourselves to eradicate the bitter things which are the roots of war, and that in rectitude, and if need be in sacrifice, we will seek fraternity and enduring peace. That is what I am hoping for, and I trust we may have it on the Sunday which this year makes our Christmas eve, and which would bring to the act all the influences of that sacred season. Of course, many difficulties are being encountered. They were expected. But I think they are one by one being removed, and I am not losing hope that such a measure of unanimity may be attained as will enable the church of Christ to take her stand in the van of all the forces which are seeking the peaceful relationship of mankind."

* * *

The Debate on Unemployment

Everyone who is competent to judge speaks well of the new house of commons. The debate on unemployment did credit both to the knowledge and seriousness of purpose of the members. On such a subject the house will always listen with courtesy and even eagerness to the men who know from bitter experience what unemployment means. On such a theme emotion is almost necessary to a complete treatment, and the academic touch by itself is not wanted. It is said that some of the labor members were impatient of the way in which their "intellectuals" handled this subject. A man who began life in the pit or in the mill may not be an expert on foreign policy, but he knows the pinch of unemployment, as the intellectual trained in a public school and university cannot claim to know it. The adjustment of the two groups will take tact and patience. Meanwhile though the government measures are condemned as inadequate, it is at least to the credit of Mr. Bonar Law that he has not lost time in tackling this vital problem. It will probably be in the mines that the next trouble will break out, but in almost all the great trades there is uneasiness at the moment, and the winter, though deferred, will soon be upon us. One policy on the part of revolutionary labor, is strongly condemned by the more far-sighted and sober members of the party. It is the policy of organizing marches of the unemployed to London as a move in a political game. A

march that begins spontaneously is one thing; a march organized from a headquarters in London for a political end is another and a wrong thing.

* * *

Lord Balfour on Science and Religion

Lord Balfour is giving the Gifford lectures in the University of Glasgow; he is returning to his old theme, and any words of his on science and philosophy will have great weight. "Science in itself could not be any substitute for philosophy. There was no philosophy of science which he knew of that was really of serious value. There was a great body of scientific doctrine universally accepted and acted upon by educated men, but science in his judgment was still waiting for that philosophic foundation which he was sure it would some day attain, but which as yet it had not attained. In these circumstances it was absurd if they wanted to get the best view of the world as a whole, to test the value of great philosophic beliefs, to go to science. Science had nothing to tell them on that subject. Science itself was partly the material of philosophy; it could not give them a philosophy."

* * *

Statesmen as Authors

Our modern statesmen have no mean record as writers and thinkers. Lord Haldane and Lord Balfour are eminent philosophers: Mr. Fisher is a historian in the front rank, and Mr. Birrell has just collected his essays, of which the word "inimitable" so often wildly used, can be justly applied. Among biographers Lord Roseberry and Mr. Winston Churchill have a sure place, while recently Lord Birkenhead has shown that his power of vigorous writing is not unworthy of his eloquent tongue. Neither Mr. Asquith nor Mr. Lloyd George would be counted among authors in the primary sense of the word; they are men whose writing is intended to be auxiliary to their public action—a means of justification or of interpretation. But long before Lord Balfour was known as a statesman he had published his "Defence of Philosophic Doubt," a book which won for him most unfairly a reputation as a "doubter" in the matter of religion. Of course, he was never that; and no one who ever read the book supposed he was. But unhappily many people speak more freely of a book which they have not read.

* * *

At the Door

The Bishop of London on Sunday in the abbey quoted largely from an article which appeared in The Times on Saturday. It was an appeal to preachers to make Advent a season in which the individual soul would open the door and let the divine guest enter in. Here are a few passages which will show the drift of the appeal. "The preacher who wishes to speak to the condition of such hearers may cease for a while to think in terms of vast cosmic movements, or to speak of the world in terms of things; to him the knocking comes not from a power described in abstract language but from a person, whose name and purpose can be known. He is a person, and he seeks admission into a personal life. He is a spirit, and 'spirit with spirit' can meet. For other Advents the soul may not need to wait; for this spiritual Advent, the incoming of the Lord Christ—there is no need to wait; he is at the door. A Christian preacher is in order when he offers the promises of Advent to any who without tarrying will unlatch the door. There are other great and tremendous truths to be remembered; the wise and learned will discuss the bearing of the Advent message upon the meaning of progress; others will soar into cosmic heights; but the man who has the divine guest to sup with him has an Advent of his own."

* * *

Among Other Things

The members of the Church Missionary society have come to an agreement which will enable them to work together whole-heartedly, but I fear that the zealots who have formed

the Bible Churchmen's Missionary society will not come back.

Dr. D. S. Cairns is to be the moderator of the United Free Church of Scotland. No one has made a more powerful appeal to the student world. He is a spiritual power, who in his classroom or in the pulpit deals with the great things of the faith. I shall never forget the address he gave upon the resurrection at a conference in Liverpool. It was not only a noble piece of eloquence, it was illuminating in every word. I am not sure that it is reprinted anywhere, but it should be. . . . The Rev. H. R. L. Sheppard, who has been very ill, is beginning, his friends hope, to take the turn. Dr. Norwood, of the City Temple, has also had an operation for appendicitis; so far he has borne well the operation and the shock which it brings. . . . We are much interested in the moderator-designate of the church of Scotland, Professor Milligan. He has been a great minister and teacher, but to most of us outside his own country, he is known for his works on the Greek papyri and for his "Vocabulary of the Greek Testament." There are few scholars who have rendered better service to readers of the New Testament. Of this scholar a friend has written: "As parish minister he was freely resorted to and implicitly trusted; to help the humblest was never a trouble to him. Every service was rendered with the completeness and gentle grace that were his father's and mother's before him. One has yet to find the man, woman, or child whom George Milligan failed. In the pulpit he is persuasive, lucid, and attractive. In the wider world of the humanities his fame has spread, like his father's, from the insular to the continental." . . . Missions of remarkable power are being held by the Rev. Lionel Fletcher, till lately of Cardiff. He is a very wonderful gift to the churches of the Congregational order.

* * *

Christmas

This letter will appear about the time when we keep the happy festival of Christmas. It is a time when all of us who belong to different nations and different churches are drawn to the same magnetic center and behold the same wonder, when "the great love to the stable came and entered in." It does not seem to me that we should discard the mirth and overflowing goodwill of Christmas; but blended with all thoughts of gentleness and kindness, with all hilarity and mirth, there should be the memory and the living presence of the one

"Who whispered to the star to shine,
And to break, the day."

EDWARD SHILLITO.

Contributors to This Issue

GAIVUS GLENN ATKINS, minister First Congregational church, Detroit; author "The Undiscovered Country."

JOSEPH ERNEST MCAFEE, community counsellor extension division of the University of Oklahoma; author "The Religion of American Democracy."

EDWARD SHILLITO, British Congregational minister; regular correspondent of The Christian Century; member board of directors London Missionary Society; author "The Return to God," etc.

JOSEPH FORT NEWTON, internationally famous preacher; member editorial staff of The Christian Century.

As a subscriber to The Christian Century you are entitled to open a book account with The Christian Century Press. No subscriber need hesitate to avail himself of this privilege.

CORRESPONDENCE

Attention—Dr. D. Preston Blue!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading "Wanted—A Congregation" by Lloyd C. Douglas and was so deeply interested that for the last forty-eight hours more or less I have been, in imagination, a member of the Broad Street Church. I am so entirely in sympathy with Dr. Blue's conclusions in regard to the service that I am hoping he will call a conference of those who would like to make it more devotional, inspiring and truly worshipful. I am hoping that he will ask us to express ourselves freely so that we, a number of us, may tell him what we miss and what it is we want that we are not getting. If he does I shall say that I, for one, want to kneel when we pray as they do in Catholic, Episcopal and some other churches, and I want him, as the spirit moves him, to add to his own petitions the great prayers of the ages, such as those I read in Dr. Fosdick's books and "Prayers For God And The People" by Walter Rauschenbusch. I want specified moments of silent prayer, real ones I mean, long enough for definite communion. I would like some musical responses from the congregation and I long for an opportunity to chant the Lord's prayer, giving every word and phrase its full value. Perhaps I shall find courage to confess how grieved and offended I have been by the perfunctory and irreverent rapidity with which this, the great prayer, is so often disposed of.

I want Dr. Blue to read the scripture lesson as I have heard it read in a church I could name, as if it were a new message, an important message, a definite message which had just arrived. When the pastor of this church reads from the Bible we hardly breathe until he is done.

I hope Dr. Blue may agree with me in feeling that the sermon should be followed by prayer and benediction instead of a hymn. It seems a pity to shake off the impressions made on us by finding the number in the hymnal, rising to our feet and singing, when they might be deepened by the more quiet procedure. I want the postlude to be played in such a way as to send us forth in thoughtfulness, and not as if the organ were a band giving forth the glad news that now it is over and we can go home.

If these things could be added to those specified by Dr. Blue, to which I fervently said amen as I read them, I would bless the day I was permitted to become a member of his congregation, and I know I should be so unwilling to miss a service that I should go to church even on those Sundays when he did not preach.

Winnetka, Ill.

KATHERINE BEEBE.

Mr. Sweet's Candidacy

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue for November 30 there is an editorial under the heading, "When the Church Fell Down". This editorial contains the statement that "The election of William E. Sweet as governor of Colorado, was won against the opposition of an almost united pulpit in the city of Denver, and throughout the state." And that "he was called a bolshevist, a socialist, and an anarchist by the pulpit." And his election is "a moral embarrassment to the church that failed to see the Christian significance of Mr. Sweet's candidacy."

I do not know who your informant is, but I do know that he has sadly distorted the facts. Being a preacher myself, I was not privileged to listen to the different preachers in Denver, but according to the newspaper reports of the Sunday sermons delivered during the campaign, I read of only two Methodist parsons, who in the course of their sermons openly opposed the election of Mr. Sweet. I never heard of any others of any denomination who spoke one word against him, or called him the nasty names to which your informant refers. There are still a few of us who are

old fashioned enough to believe that the pulpit is the last place on God's earth for partisan propaganda of any kind. There are still a few of us who believe that every man has a right to his own political opinions, and that no preacher should ever presume to force his political views into the minds of those who go to church to be brought nearer to God.

There never was a time when the world needed independent political and religious thought more than it does today, and the fact that William E. Sweet and one other were the only Democrats elected, reveals the significant fact that voters are exercising this independency of thought as they never exercised it before. Surely we are beginning to believe that the first duty of every man is to be honest with himself. Who is the man then who would dare to sit in judgment on the thinking and voting of our citizens? Who would dare to assume the position that his ideas on the recent election in Colorado alone are right, and that every voter ought to have seen the situation through his eyes, and voted as he voted? Who would dare to say that the church "fell down" because it refused to support one candidate as against another? Such narrowness and rank intolerance, are altogether unworthy of The Christian Century, the last source from whence I ever expected it to come.

Denver, Col.

ROBERT HOPKIN.

Faith and the Miracles

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read and reread with great pleasure your editorial article in the issue for December 14 on "The Miraculous." It is helpful indeed to have this subject, which is so prominent at the present time, set forth so clearly. The fact that the article does not claim to say the last word on every phase of the subject shows that the writer appreciates both the importance and the unimportance of the theme. It expresses in words what I and, no doubt, many others, have been thinking.

It is pertinent to quote certain other men on the same subject. The late E. E. Chivers, who was my pastor in Buffalo some thirty years ago, said to me, "Miracles, which used to be considered the bulwark of the faith, have become its burden." It was not that they burdened his own faith, but that in the presentation of Christianity in these days they cannot be used as proofs as they could in former times, and that Christian teachers are often embarrassed by them in the field of apologetics.

The late Professor George B. Foster said, in the introduction to his "Finality of the Christian Religion"; "Faith is not simply a gift, it is also a task. Thus, it is not simply the amount that one believes, but it is how one comes by his belief, and what one does with it, that is decisive of character. . . . Our age is not one in which faith can bulk large. But, as it is not the amount that one gives that makes a true giver, so it is not the quantity that one believes that makes one a true believer. The main thing is one's interior attitude to the world and to life, and not the quantum of the credal output."

When E. Benjamin Andrews was president of Brown University he said in one of his chapel talks that if he were forced to surrender belief in every miracle recorded in the New Testament he would still believe in Jesus Christ.

There are many sincere Christian people who think that to deny the credibility of the miraculous is to deny the Christian faith and that to present the gospel as a divine message independent of miracles is a weak compromise, a compromise made in the hope of converting skeptically minded people to at least a semi-acceptance of the truth. Quite the contrary, however, this is simply presenting anew the fact that Christianity is a spiritual religion and that if it is presented in its essence and not in its externals it is applicable to the deepest human need in every age, that

it is eternally true. Christian history abounds in examples of men and women holding most diverse views concerning the externals of the faith who nevertheless conspicuously proclaimed Christ by their daily life, and, like him, went about doing good. "Believe me," said Jesus, "that I am in the Father and the Father in me; or else believe me for the very works' sake."

University of Chicago

F. J. GURNEY.

Read Romans 6:1

EDITOR THE CHRISTIAN CENTURY:

SIR: As a subscriber to your paper, I must send my protest against the publication of the article "The Sins of Adolescence" in the issue of December 7. It is a specious plea for the justification of youth in the vicious indulgences and an encouragement of recklessness assuming that it is a normal expression of life. This is a dangerous, a false theory to present and to be broadcasted to the homes of the land at any time, and particularly at the present time when there is such a manifest breaking away from restraints of law and conventions.

Statistics disclose that the percentage of crime among young people is alarmingly on the increase. The paper presents some matters that should be recognized and this makes the article all the more menacing. A periodical seeking to enthrone Christian ideals surely should not consent to encourage questionable morals, particularly when it is going into Christian homes. I appeal to you not to make the work of Christian parents more difficult in the ideals of their children.

Any boy would get the idea that sowing "wild oats" pays and coming back is easy, even contributing to strength according to the article. A grieved subscriber.

Lakemont, N. Y.

G. A. CONIBEAR.

Read Simkhovitch's "Toward an Understanding of Jesus"

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Trueblood writes a very searching and stirring article. There is red blood in it and it makes one feel that if he is not a revolutionist he ought to be. He also says that Jesus did not believe in force, that he "knew a better way, the way of love." Just before this he says, "When they saw him drive the rascals from their temple traffic the holders of vested interests must have begun shaking in their boots." Does not that look like force? Now I realize that he did not use poison gas nor a machine gun but would you say his method here was simply another way of putting his arm gently around the shoulder of a pleasant faced, broad shouldered Israelite and saying in gentle tones, "Pardon me, my friend, I am a stranger to you but am very zealous for the honor of our god and I feel down deep in my soul that what you are doing here is contrary to the wishes of our Father in heaven. Excuse me, sir, for being so bold but will you not set a noble example of brotherhood and unselfishness and give up this kind of religious finance? I am sure you will make just as large an income in some other way and God will reward you also for your fine generous sacrifice." That would have been the gentler way but it would not have brought about the result that day that it did. Personally I have had some experiences with saloon keepers. It was before the Volstead act and no amount of gentlemanly attention would have moved them from their business in a million of eons. We used the ballot and even that has not driven the business from the earth. I am not suggesting force but rather saying that gentle treatment will not do in all cases. I would like to ask if "love" simply has at its command moral suasion. I should like to ask Mr. Trueblood just what he means should be included in the method of love.

Again Mr. Trueblood says: "Calling a man a Christian was much the same as calling him a bolshevist or an I. W. W. today." Jesus never said anything about dethroning kings or cut-

ting off rich men's heads and taking away their property. Is it possible that the early Christians left in their wake any such thing as those folk called bolshevists? I understand that the I. W. W. blow up bridges, interfere with work and so intimidate trainmen in the west that they ride free on trains. Both these folk are destructive and forceful in gaining their ends. Were the early Christians like that? Did not Jesus say, "Give unto Caesar the things that are Caesar's and to God the things that are God's." Did not Paul enjoin his followers to pray for the king? I know that the book of Revelation shows a hatred of the Roman empire and yet it leaves the destruction business to God. The early Christians were defiant but not destructive to my knowledge. I am willing to be set right if I am in error here. Jesus is reported to have said in one place: "Put up the sword for they that use the sword perish with the sword," and in another, "He that hath no sword let him sell his garments and buy one." Was this latter simply for defense? and if so does it not signify force in self defense? The real trouble with all of us is we don't know much but if we as Christians would put to practical functioning what we do know we might make some impression upon the world. Mr. Trueblood is quite right, "We, too, must stake all on adventurous belief in the brotherhood of man," but he might have gone further and said "on an adventurous practice of the brotherhood of man". Who is equal to this? Only he who fears not ostracism nor death. This article is very stimulating in the right direction.

Washington, D. C.

IRVING W. KETCHAM.

A Methodist Worm Turns

EDITOR THE CHRISTIAN CENTURY:

SIR: Firstly, none of this is for publication if my name be attached thereto, for I am not yet ready to be retired from the ministry of the Methodist Episcopal church. Secondly, I congratulate you on your paragraph in the issue of Nov. 23, entitled, "A Skulking Conservatism." Thirdly, I deplore your longer, more politic article of one week later, closing with the anticlimax: "The instance is not one to justify much emotion on either side."

I am disappointed that a journal, that on so many issues is a peerless champion of the right, should apparently consider "the Buckner incident" as a mere isolated phenomenon, and pass it over with a wave of the hand. I am not a regular reader of the New Republic, but I chanced to see their article entitled "Methodism and Intellectual Honesty". It seems to me that they have sensed the Buckner situation far more truly than have you, that "intolerance inside the church is today the worst foe of the church." If you did say anything like that at first, upon second thought (I hope not as a matter of policy after being interviewed by a representative of the Methodist church) you apologize for having said such a thing. For instance: "This minister does not appear to be a very suitable example", etc., and "—unhappy faculty of pursuing an extremely unpedagogical and irritating method."

Granted that there may have been a certain crudeness in the manner of Mr. B's presentation, it was not his crudeness but his peerless championship of the things which he believed that made him the subject of the bishop's disapproval. At first you think there is a principle at stake; later you doubt it and apologize for speaking. I doubt whether this is a case where second thoughts are nearer the truth of things than the first.

I have been preaching for eight years only, within the bounds of this conference. In the annual conference sessions I have said little, seen considerable, and done a great deal of thinking, until I am convinced that the prime essential of advancement in the Methodist Episcopal church is not the question of doctrine, nor of efficiency in one's work, but whether a man is willing to be a cog in a wheel of a machine. Not, "Is he orthodox?" or "Is he efficient?" but "Does he track?"

If Mr. Buckner had fawned before his district superintendent, in whose election he had no voice; if he had been willing

to cringe before the series of presiding bishops, and incidentally recognized the ex-district superintendent and special appointees as his superiors, we would never have heard of "the Buckner case."

Wherever a man of initiative, independence, and fervor comes into a Methodist conference, one of four things happens: 1. He becomes a secretary or a bishop, in which case he has "arrived," and is henceforth kept busy making others conform. 2. He is driven from the denomination. There are many ways of "driving". Many of our strongest men have been driven out of the denomination. 3. All the initiative and independence is whipped out of him. 4. By a perfectly unscrupulous understanding between the bishop and district superintendents he is continuously appointed to charges where he can do the least "harm."

Less than a month ago a brother who has for fourteen years done very effective work in the Methodist ministry, but who did not "track", and hence was driven from the denomination, said to me, "There is absolutely nothing that the ecclesiastics will not do", and I had to respond, "Them's my sentiments, too."

My last charge was in an industrial town. I spent three years there, taking a moderately active part in the industrial disputes that arose. I feel that the best work of my life thus far was done in that town. I desired a change last conference and so informed my district superintendent and bishop. The church people, with the exception of two or three families, desired my return, but in the interest of those few families I thought it fair to them that I move. Because of my success I went to conference with light heart, expecting a promotion to the next grade of charge, as I had hitherto been moved, and had been taught that a successful pastor should move.

What I faced was this: In interview with my bishop the latter said, "Brother—, do you know why I cannot promote you?" "No, Bishop, I will be glad to learn." "Well, your reputation with the cabinet (Who appoints and controls the Cabinet? An easy means of explanation) is that you are a socialist! I know that you have done good work at —, but I simply cannot promote you for this reason. I know you are a bright . . . great possibilities . . . and if you will take my advice . . . a great future for you . . . Just use the soft pedal on these matters of social reform; preach the *gospel*! It is reported to me that in matters of dispute between employers and employees you always support the employees." And so I was side-tracked, because I then and there told the bishop that there are many things in the life of a minister that are worth *more* than a "promotion".

I am certain that if today I were to write my bishop, expressing regret that I did not accept his advice last conference, and that henceforth I will refrain from preaching the social gospel, I would again be in the good graces of my bishop and be in time for "promotion". This "skulking" popery and hypocritical intolerance makes me—and doubtless makes you—sick. But this, too, I presume, is "an instance that does not justify much emotion on either side." Thanking you if you have read to the close, but please do not give me away, as I hope to live to fight another day.

Let's See—Just What was the Question the Student was Asked?

EDITOR THE CHRISTIAN CENTURY:

SIR: I noticed in a recent issue of your paper an article in which a professor in some theological seminary was criticized because he had rejected an examination paper from one of his students, and the student immediately packed up his goods and went to some other school disgusted with the proceeding.

In the article published by you his conduct was not only approved but the wisdom of the professor was seriously questioned. I have been a teacher for twenty years in a theological seminary and I think I have the right to speak in defense of that professor. It seems to me that the view point from which the article was written is not the right one. If a man were in

any scientific school and were requested to write a paper giving the views of some ancient physicist upon the subject of heat for example, and came to the class with a paper that presented an entirely different theory of heat, that professor would certainly reject the paper. If a man in a school were being examined on the philosophy of Plato and he brought in a paper embodying the philosophy of some modern man, his paper would properly be rejected because he was set to present Plato's philosophy. The same kind of test prevails in a theological seminary. If a man were asked to present the theology of Calvin he had no business to present the theology of some other man. If he were asked to present the ecclesiology of the Episcopal church it would not answer if he were to present the theology of the Roman Catholic church. The fact that professors require students to present the subject assigned does not by any means imply that they assent to the views presented. They are only giving historical resume. If they were being examined for ordination then their papers would be supposed to present their own views. Then an unsatisfactory paper would justify the refusal to ordain them. If any theological school should refuse to teach or require examination of any view but the one which even the professor himself held, he would at once be accused of unjustifiable conceit.

I remember many years ago the statement of a Presbyterian minister who was inaugurated as the president of a theological seminary in Chicago and in the opening address he said: Students come here not to make a theology but to learn one which is already made. I venture to say that they would hardly be accepted now.

Yonkers, N. Y.

ALVAN S. HOBART.

Not a Naval Day But a Navy Day

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of November 9, you point out that "in the light of the efforts that have been put forth to establish a 'naval day', it is clear that even in America the lust of war is not abated." We, who are in the navy, think that you may have missed the point entirely. It was not a "naval day" but "navy day." The purpose of the day was to acquaint the American people with the navy, its splendid men and officers, its program for peace, and its desire for any duty of service. It was John Mitchell, an American sailor and now an officer, who defended the missionaries of American churches at Peking during the Boxer uprising. It was the American sailors who saved the lives of helpless women and children a decade ago during the Mexican Revolutions. It was American cruisers who rescued helpless Russians three years ago when they were pushed into the Black Sea by the bolsheviks. It was the American destroyers who saved the lives of thousands of Greeks when the Turks took Smyrna. It was the secretary of the navy who provided the facts which led to the far-reaching results of the conference for the limitation of armament.

Navy day did not increase the spirit of militarism in the minds of the American people but it did increase the respect of the country for the hard working sailor who serves his country with the same desire to serve as did his forbears who fought for freedom of the seas in 1812, for the freedom of the Cubans in 1898, and for the freedom of the world in 1918.

U. S. S. Bridgeport

STANTON W. SALISBURY.
Chaplain, United States Navy.

A Christmas Greeting

EDITOR THE CHRISTIAN CENTURY:

SIR: Please discontinue The Christian Century. I subscribed for it, knowing that it was progressive (so-called). Since reading it a year I had rather have Bob Ingersoll's literature and get it straight.

First Methodist Church,
Sedalia, Mo.

WM. RILEY NELSON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Blue Law Fight Is On in Ohio

The moving picture interests in Ohio have organized politically to fight the existing law with regard to censorship and to the keeping of Sunday. Under the present law the theaters may be closed on the Lord's day since there is a penalty for transacting business on Sunday other than "works of necessity." The Ohio Church Federation is broadcasting this news to the churches and it is believed that when the movie campaign is staged it will be successfully resisted by the churches. There are three court decisions on record against Sunday shows for profit in the state of Ohio, and in these decisions moving pictures are held to be theatrical exhibitions. The use of films in the churches on Sunday nights is being opposed by certain moving picture interests. A Cleveland pastor reports a contract canceled for his film supply by one of the corporations.

Bishop James M. Thoburn Passes

The death of Bishop James M. Thoburn of the Methodist church removes one of the foremost missionaries of the world. For some years he has been living quietly in Ohio enjoying his well-earned rest from long labors in India, but in every conversation he showed that his heart was in India. He went to India in 1859 at the age of 23, and continued as missionary there until his retirement in 1908. Methodism was in its infancy in India when he went there, but on his retirement there were six annual conferences and missions, 3,312 Sunday schools, 134,790 communicants in India proper, and the work had overflowed the boundaries of India into Burmah and Malaysia. He was a vigorous defender of his ideas, and he often came into conflict with Dr. Buckley, the veteran Methodist editor. The latter gave this generous tribute at the time of Dr. Thoburn's retirement: "There has never been a man like unto him in the Methodist Episcopal church, for the purpose to which he devoted his life. With simplicity mingled with sagacity; with straightforward English, and yet at times, under inspiration reaching the spirit of the words of the ancient prophets, but more frequently of the apostle John, he has persuaded us when he could not convince, and convinced us when he could not persuade. Consequently he had his way, which he believed was God's way."

Denies Churches Would Push Government into War

The attitude of the churches in this country has been misrepresented by many. Rev. Samuel McCrea Cavert asserts that the churches are not trying to push the government into war in connection with the Near East crisis but are trying to push the government into peace. He says: "We are trying to secure a just and righteous settlement so that fu-

ture war can be averted. Who really doubts that by the positive and unequivocal use of America's prestige and economic power it might be possible for us to have direct and well-nigh conclusive influence in securing the protection of the oppressed minorities? If Great Britain and France and America should say together, clearly and unambiguously, 'All massacres must cease;

permanent protection must be given to the Armenian people,' that voice could hardly be disobeyed. But we cannot say this by holding snugly aloof and implying that it is none of our affairs. We can say it only by joining with those nations in conference in such a way as to give effective expression to the concern of America for a settlement that will insure justice and permanent peace."

Congregation Hears Pastor's Creed

REV. John Ray Ewers, pastor of East Side church of the Disciples in Pittsburgh, is an avowed liberal who combines modern thinking with evangelistic passion. He was made the target of many bitter attacks when his church voted to practice Christian union by receiving Christians from other communions without rebaptism, but these criticisms have not prevented his church from maintaining its position as the leading Disciples church of Pittsburgh. The common type of assault on the reputation of such a minister is that he does not believe anything. Mr. Ewers believes a lot of things, and on a recent Sunday he decided to tell his congregation about it. Disciples churches use no credal statement other than some version of the Petrine confession, but Mr. Ewers formulated his personal beliefs on God, Christ, the Holy Spirit, prayer and the Bible.

On these topics Mr. Ewers spoke in a vital and evangelical way, confessing Christ as the unique Son of God and receiving the Bible as inspired "not mechanically but vitally." In his statement about prayer he says: "I do not wish to dictate to God." The concluding portion of his creed is more unusual than his treatment of the great themes of the Christian faith. He says:

"I believe that the pictures given of heaven in the Bible are symbolical but that they are essentially true. Heaven, I think, is the home of the soul, the spiritual home of all the noble of all the ages. To enter such a company will be the reward of control, suffering, and Christ-like living in this world, through the grace of Jesus and the favor of God. I believe that virtue has its reward and that the acceptance of Jesus, in truth, is to be found in the eternal companionship of God, Jesus and the saints of all times.

"I believe that the pictures given of hell in the Bible are symbolical but are essentially true, standing for the punishment of wickedness and the denial of Jesus. I believe that all sin carries punishment in its train. I believe that part of that punishment will consist in remorse over wasted opportunities and selfish use of them. I believe that part of that punishment, the major part, will consist in separation from the companionship of God, Jesus and the good and great of all ages. I frankly confess that in my inmost soul I fear the lashings of outraged conscience and the banishment from the society of

the good, which sin would bring about.

"Because I believe in organization and cooperation I believe in the church as the social group whose duty it is to bring the kingdom of God into this whole world. I believe that the church was divinely founded and that it holds a divine task. I regret the many weaknesses, divisions, and mistakes that the historical church has shown to a doubting world. I believe that strength, unity and success can only come by a return, not formally but spiritually, to our Divine Master. The church, to me, is broader than any one denomination, it includes all those who accept and who seek to follow Jesus as Lord. I regard all such disciples as my brothers in the common faith. I believe that the church of today has drifted far from the simple spirituality of its founder and needs to return to the pure life, the love of humanity and the beautiful spirit that dominated Jesus.

"I believe that our religion appeals to the best intellects and therefore that emphasis should be placed upon the cultural side of our faith. Children should be given correct ideas of God, Jesus, and all the items mentioned above. The end of such education, in religion, would be the love of God and of Jesus, and the joyful and whole-hearted acceptance of their way of life.

"My Christian experience being so rich and happy leads me to desire to share it with as many others as possible. Therefore a holy zeal burns in my heart to tell the story of Jesus and his love to everyone possible. I believe that this can be done by personal interviews, by public testimony and by the quiet influence of a true life. I believe that I cannot remain a Christian unless I try to build up the kingdom of my Master.

"I believe that the final test of the value of my religious faith is demonstrated to an unconvinced world by the genuineness of my social service. I believe that society has a right to expect from me, as a man who wears the name of Christ, expressions of love in the form of social justice, mercy and righteousness. I believe that this service cannot be given without sacrifice and suffering upon my part, and, in the spirit of Jesus, I am glad to give these proofs to the world, to the limit of my ability. I am convinced that this spiritual attitude and service is the key that will unlock all the conflicting social problems of today and of all days."

Methodists Put Millions Into Hospitals

Methodist hospitals are now being erected in various parts of the country which will aggregate a cost of two and a half millions. The number of hospitals in America under Methodist control is 76, and these institutions have a combined budget of six and a half millions. The Methodists have 37 homes for the aged, of which the cost of maintenance is \$600,000 a year. In the 44 homes for children the investment for property and endowment is \$5,500,000. In figures like these there is food for thought for the member of the fraternal order who frequently asserts that the church is not doing anything for the children and the aged. The work of the Protestant churches far outstrips that of the fraternal orders in the work of benevolence.

St. Louis Ministers Reach Shop Men

Fifty thousand workers in twenty St. Louis factories have heard the gospel preached at the noon hour during the past eleven months by seventy-eight different ministers under the direction of the St. Louis Church Federation. It is asserted that through this means many men are induced to go to church and to find a place once more in church activities. At the annual meeting of the federation on Dec. 7, Rev. Arthur H. Armstrong made his annual report. Among the unique features was a pageant called "The City Beautiful" under the direction of Prof. H. Augustine Smith. Dr. Robert E. Speer, president of the Federal Council of Churches, was present and spoke on the theme "This Day of Ours and Our Common Duty." Rev. George A. Campbell in behalf of the comity committee reported the most amicable relations among the denominations as they go forward in the location of new churches in the city.

People Can Now Join Church by Radio

The first church to establish a radio associate membership is the East End Church of the Disciples, in Pittsburgh, of which Rev. John Ray Ewers, is pastor. He broadcasted a sermon recently at the end of which, like a good Disciple, he "gave the invitation" and announced that his church would receive as associate members people at a distance who had no convenient access to a church. These "radio" members will attend the service at a distance, and will be given an opportunity to contribute.

Great Presbyterian Gathering in Kansas City

The reorganization of the Presbyterian missionary, benevolent and educational agencies is now complete. The time has come for active promotion of these interests through the new machinery that has been set up. The western and south-western sections of the church met at Kansas City, Dec. 4-7 under the leadership of the New Era secretaries. The attendance from outside the city was six hundred while thousands from Kansas City churches were in attendance during

the various sessions. Westport Avenue Presbyterian church was host to the meeting. This is one of the leading missionary churches of the denomination and is presided over by Dr. George P. Baity. Many group meetings were held in which stewardship, missionary education, New Era organization and lay responsibilities were discussed. Dr. Robert E. Speer

gave a moving address on the sorrow in the near east which was regarded by many as the strongest address he ever made. The governor of Kansas was present with a defense of his industrial court. The sessions closed with a most impressive communion service in which the sacrament was administered by Dr. Lewis S. Mudge, the stated clerk of

Federal Council Holds Annual Meeting

CHURCHMANSHIP has a wide variety of representation in American Protestantism, and the extremes come together at the annual meetings of the Federal Council of the Churches of Christ in America. At Indianapolis in the three days sessions beginning December 13 less than two hundred men were in attendance, but it would be hard to find another two hundred American ministers whose names carry collectively so great weight. The plump bishop with collar buttoned behind sat beside young, athletic city ministers. In the addresses counsels of caution were mingled with open expressions of derision for the ancient quarrels about baptism, the Lord's Supper, apostolic succession and the virgin birth. That extremes so violently opposed in everything should yet cohere in an organization whose authority grows from year to year is one of the hopeful miracles of modern Protestant life. One still hears the ancient defences of a denominational order, but increasingly the utterances and actions of the great Protestant leaders look in another direction—that of a united and modernized church in which the Christianity of Jesus replaces the hellenized and romanized substitutes for his gospel.

THIRTY DENOMINATIONS

The Federal Council of the Churches of Christ in America has thirty actively co-operating denominations. Episcopalians and Lutherans have an unofficial but real cooperation, though participating in none of the votes taken. The Southern Baptists alone of the great evangelical denominations of the country hold aloof. Southern Presbyterians have been in and out, but are back again. Lutherans complain of the lack of dogmatic standards in the Federal Council. Among Episcopalians the opposition to participation in the Council is among the high church group who do not desire their communion to be identified as Protestant. Four hundred official representatives make up the Council, which meets quadrennially, and a smaller delegate group makes up the executive committee. An administration committee meets in New York once a month so the organization has machinery that functions the year round. Dr. Robert E. Speer is president of the organization. Dr. Frederick A. Burnham, president of the United Christian Missionary society, was chairman of the executive committee this year. Rev. Charles S. MacFarland and Dr. Samuel McCrea Cavert are general secretaries located in New York, and Dr. H. L. Willett is western secretary with an office

in Chicago. The various commissions have a numerous secretarial force. The sessions were held this year in First Baptist church of Indianapolis, of which Dr. F. E. Taylor, president of the Northern Baptist convention, is pastor.

The sessions of the first day were gladdened by the report of the reunion of the Evangelical denomination which was presented by Bishop S. P. Spreng. Bishop McDowell and Rev. John T. Axton, chief of chaplains of the United States Army indicated something of the significant advance that has been made in the chaplains service in the army. Probably in no army of the world do so many men attend divine worship, the attendance records being better than in the average town or village. The Federal Council recommended that each denomination should provide its own chaplains with an allowance of three hundred dollars a year with which to procure the equipment necessary to worship, such as hymn books, communion sets and other necessities. No chaplain is now appointed without the approval of his denominational leaders and of the Federal Council Committee.

EVANGELISTIC RESULTS

The Federal Council believes that among the cooperative tasks which the Protestant churches can perform best together is that of evangelism. Cooperative evangelism added 37,000 to the evangelical churches of Chicago last year. One of the foremost addresses on this theme was given by Dr. Ozora S. Davis who said: "But there must be another interpretation of the gospel to the modern man. This must be a new revelation of the energy of the gospel in daily life. We have connected it too exclusively with the specific acts of the church, and not enough with the daily toil of the factory and farm. We have thought too exclusively of the gospel as pointing the way to heaven and not enough of it as commanding and empowering men for the heavenly life on earth." The professional evangelist who has fattened upon a gospel of slang and ridicule would have found scant comfort in the evangelistic sessions at Indianapolis. The churches were exhorted that they could hire no one to do their own work. Evangelism is the task of the whole church the whole year round, and not a spasm directed by the itinerant preacher on his irregular visits.

The Social Service Commission held some live sessions. Thursday evening program was too much crowded to give
(Continued on page 1635)

the general assembly. The leading lights of the denomination spent the week filling picked leaders with the information and the inspiration for a marked forward movement in every type of benevolent effort, and one may safely expect this effort to bring large results this coming year.

Church Fathers Were Heretics and Liberals

Several Disciples ministers are engaged in the interesting occupation of printing and circulating pamphlets which show the fathers of the movement to be heretics according to conservative standards today. Dean W. J. Lhamon, of Liscomb, Ia., has circulated a tract giving his Congress address of last spring in which he writes of Alexander Campbell as repudiating the conception that the unimmersed are not Christians. Much more of a similar nature is to be found in a tract gotten out by the Campbell Institute, of which Dr. E. S. Ames of Chicago is secretary. The College of the Bible Quarterly, published in Lexington, Ky., contains in a recent issue many excerpts from the writ-

ings of Barton W. Stone. The latter says: "There are two kinds of authoritative creeds—one drawn up in articles and printed or written in a book—the other a set of doctrines or opinions received but not committed to writing, or printed in a book. Each of these creeds is used for the same kind of a purpose, which is to exclude from fellowship the man who dares to dissent from them. Of the two, we certainly give preference to the creeds written and published; because we can then read them, and form a more correct judgment of the doctrines contained in them.

Fundamentalist Ministers Organization in Chicago not Flourishing

Hundreds of ministers attend the great union gatherings in Chicago when the call of a social and international Christianity is put forth in these great sessions. On one side is a little group of ministers who meet to cultivate suspicion and ill-will toward their brethren. These are called the Fundamentalists Ministers Union of Chicago. A meeting at the LaSalle Hotel on Dec. 31 was attended

by less than a score of men. There are more than this number of ultra-conservative ministers in Chicago, but the pursuit of heresy-hunting does not seem to be as popular as formerly.

Disciples Aid in Russia

The Disciples of Christ have for a number of years been in correspondence with a certain sect of evangelical Christians of Russia. Letters have been coming through this year indicating the desperate straits of the Russian group so a committee was organized in America to assist in relief work. The American Disciples gather money, and with this money purchase food drafts which are honored by the American Relief organization. A special call has come recently, and in many of the Disciples churches special offerings will be received at the Christmas time.

Julian Mack Criticizes Missionaries

Julian Mack, a magazine writer, in an address before the City Club of Chicago recently declared that the geisha girls of Japan did not deserve the reputation they bore in the western world. He further asserted that this reputation rested upon false information given by missionaries. This is not the first time a traveler making casual observations of a mission land has come home declaring the ignorance of the missionaries. Mission study manuals indicate that geisha girls, like cabaret singers in America, are not all bad, but exposed to peculiar temptations which makes their average rather bad. Meanwhile one wonders whether the newspaper writer ever read an honest-to-goodness missionary manual, or ever talked to a real live missionary.

Fundamentalist Charge against President Stewart Does not Stand

Dr. Griffith-Thomas some time ago made an extensive tour in China, and his sensational charges against Chinese missionaries have been a source of trouble in the Christian world ever since. The orthodoxy of President J. Leighton Stewart of Peking University was impeached. Dr. Stewart recently appeared before the presbytery in New Jersey that ordained him, known as a very conservative presbytery, and stated his religious views. The presbytery made a minute declaring its confidence in the doctrinal soundness of the eminent missionary. This minute has been given large publicity by the foreign missions board.

Fate of Orthodox Patriarch Hangs in Balance

Melet'os, the ecumenical patriarch of the Orthodox church, the most eminent ecclesiastic of that communion, has a position of great difficulty. Seven metropolitans seceded before his election, and he must try to win these back to loyalty. He favors the translation of the scriptures into modern Greek, but in the disorderly political situation it is impossible to secure the money or to assemble the scholars. He is friendly to the Prot-

FEDERAL COUNCIL IN ANNUAL MEET

(Continued from page 1633)

any of the able men a full opportunity, but it was worth while to see such a trinity as a labor union editor, a director of employment of a great factory and a prominent Christian minister sitting upon one platform. They said things that harmonized in the big fundamentals. Dr. E. F. Tittle, pastor of First Methodist church of Evanston, Ill., plead for a pulpit that would see the world through the eyes of Jesus Christ. "If anything stands condemned should not the pulpit say so? It is not the business of the pulpit to furnish blue prints, but to hold up ideals. Christian laymen must seek means by which principles may be applied. In its corporate life the church can become a prophet. I hope to live to see the day when a whole denomination will seek first the kingdom of God, even at the loss of its own life."

INTERNATIONAL OBLIGATIONS

The various phases of the international obligations of the churches took up by far the greater part of the time of the sessions. It was conceived by the various leaders that in general the church has two duties to the nations across the sea. One of these is philanthropic, the feeding of the hungry. The other is political, the speaking of the right word in behalf of international harmony and justice. In the work of philanthropy the great leaders for the most part frown upon efforts to let denominational propaganda ride into Europe on the philanthropic wagon. The Federal Council officers decidedly favor the policy of aiding the Orthodox church in Russia to reform itself, rather than to introduce into Russia our American sectarianism. The presence of the new Orthodox bishop of Chicago throughout the sessions and his message of thanksgiving from his superior officers in Russia together with his apostolic

benediction was a most striking feature of the sessions. Politically the religious leaders seem to be practically unanimous against the policy of American isolation. Demand was made for American participation in the international court of justice, and President Harding was memorialized to call another international congress in which the economic reconstruction of Europe would be considered. Further action was taken committing the churches to the principle of American participation in some association of the family of nations which might be the League of Nations or something else.

Much legislation passed the sessions of the executive committee, some of it of a routine sort, but much of large significance. The churches are urged to provide \$60,000 with which to complete the union church at Balboa on the Canal strip. The Volstead Act is vigorously defended. A protest cabled to Lausanne against the proposed removal of the Patriarch of Constantinople from his ancient see.

At the closing session Bishop Brent made a keynote address on American obligation in the international situation. He said in part: "No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this, the voice of the people must be heard. Organized Christianity must be alert in pressing on the attention of the government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and to the sanctity of human life. A democratic government that merely awaits the mandate of the people without instituting a progressive course of education among its citizenship is abdicating leadership. I am voicing the thought of multitudes of American Christians when I express the opinion that our government should give the country a clearer idea of its mind on the community of nations."



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Do You Know—

When man first began to live in caves, and why?

How cold, wintry weather fostered the development of civilization?

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Quakers Decide Upon Reorganization

The Five Years' Meeting in Quaker phraseology corresponds with the national convention of other denominations. The annual meetings are in a general way similar to state conventions. The executive committee was in session in Richmond, Ind., recently and many changes were agreed upon. A new general secretary to succeed Dr. Walter C. Woodward will be elected. He has been di-

recting the central offices since 1917, and is also editor of the American Friend. Milo S. Hinkle, executive secretary of the foreign missions committee, will do promotional work in the yearly meetings, and the office of assistant secretary has been abandoned. Many of these changes are dictated by a desire to cut expenses.

Methodist Review and Pseudo-Fundamentalism

A recent issue of the Methodist Review, a bi-monthly journal makes a distinction that is of importance in ecclesiastical phraseology. It insists that modern minded Christians are fundamentalists in that they are true to the real fundamentals of Jesus Christ. The other sort are pseudo-fundamentalists. The journal says: "The Pseudo-Fundamentalists of our day are again placing emphasis on doctrines which have no relation to life—such as

the verbal inspiration of the Bible, its inerrancy not only in historical detail, but in scientific statement, literalism in its interpretation even when its language is absolutely symbolical, the Jewish conception of the messiahship as culminating in a visible kingdom, dogmatic definitions of the deity of our Lord, the atonement, and the trinity, which would close the eyes of the church to growing visions of Christ, his cross, and the divine nature—in other words substituting everywhere a static and dead for a living theology."

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